The Universalist Leader

A Journal of Tomorrow

Boston May 26, 1923 Chicago

"It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain."

We must end War or War will end us

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

A democracy which can not accept its own decisions, made in accordance with its own laws, but must keep on endlessly discussing the questions already decided, has failed in the fundamental requirements of self-government. (*Elihu Root.*)

υ λ

It is a new thing for honest, one-hundred-per-cent Americans to be ashamed of their faces. The Ku Kluxers profess to specialize in piety and patriotism. Pious and patriotic people generally do not hide their countenances under masks or their light under bushels when they attend church. They have nothing to be afraid or ashamed of. The Ku Klux church fashion is not only a piece of cheap and ill-mannered melodrama, but it is in direct conflict with the honest Americanism that is not ashamed of its patriotism and of the honest humility that never wears a mask over head or heart in the presence of God. (*Baltimore Sun.*)

υ λ

Here appeared the difference between electing a dry governer and a wet one. Where Smith in New York and Silzer in New Jersey couldn't keep their pledges, Pinchot in Pennsylvania really did even better than his promises. The difference was that Pinchot was moving with the trend of American feeling, while the others were trying to stand against it. Moreover, Pinchot had the courage of his convictions, because he had convictions to which courage could attach. The outspoken and spirited governor of Pennsylvania has added certainly more than a cubit to his political stature this winter. (*Continent.*)

υ λ

A mile above the city an airplane wheels and frolics, a dancing speck upon a lovely April sky. From that buoyant, fluttering atom bursts a puff of white smoke—a strange, ingenious smoke which holds its form and place, and grows into a glittering trail, a sinuous penciling of white upon the flawless blue. The curves become letters, the letters grow into words, and as men watch with fascinated gaze, a message is written upon the sky. . . . Three millions might look up and read the same words from the same page, and at one moment think one common thought. But what shall the message be? What words are worthy to be printed in so large a type and spread before so vast a company? What thought shall match the amazing achievement of inventive genius that made such writing possible? With a pen that an apocalyptic angel might have coveted, the skilled aviator wrote—an advertisement of a cigarette. O vain and impotent conclusion! The means so clever; the end so trivial! (*Christian Century.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

THE WAR TO END WAR

WE were told when our country entered the world conflict that it was the war to end war. To multitudes of Americans, Versailles and what followed brought tragic disillusion. We know now that 1918 did not end the war to end war; it only began it. That war is going on now all over the world. It is being fought in every parliament and much more out among all peoples. Let us all remember Arthur Nash's great saying, "War never did come off the decks of battleships, or out of the mouths of cannons, war comes out of the hearts of men."

Are you enlisted in the war to end war? Have you drilled and disciplined yourself until there is no longer hatred or ill will in your heart? Have you honestly accepted the fact that all men are your brothers? If so you are really a Universalist and you are really a soldier in the war to end war.

* *

THE POST-WAR CLINIC

ONE by one the nations are learning the effect of war upon their social and moral health. The militarists are much like hospital surgeons; they always forget to tell the patient in advance what will be the consequences of taking their advice. It is the patient's high privilege to make that discovery for himself.

The professional soldiers used to say that nations, like individuals, were healthier for a little blood-letting. Some of the reports reaching us from those peoples that had most of this treatment are not reassuring.

"In England," reports a correspondent, "the land is forgotten, and the people are dying a moral death. Thousands of acres of our best agricultural land have gone out of cultivation, while thousands of the most expert among the agricultural workers are walking the country lanes in search of a stray hen, a rabbit, or even a blackbird, to give their families morsels of food. Another year of this will see two-thirds of the farming class in the bankruptcy court, and most of the agricultural population starving."

In Germany the skilled workman has to work nearly a month for a suit of clothes, a week for a pair of shoes, and from three to four days for a hat. In Berlin young girls, who under pre-war conditions would have been self-supporting and self-respecting, sell themselves for a few cents per night.

From victorious France, with her great army, comes the repeated question as to whether not merely individuals or even classes, but the nation itself, can be saved from hopeless bankruptcy.

It is self-evident that Europe has been bled white. The operation has been highly successful. Will the patient survive?

* *

TRIAL BY COMBAT

WHO of us did not thrill and tingle when we first read the story of how Ivanhoe, rising from his sick bed and riding hard, reached the lists at Templestowe just in time to prove the innocence and save the life of the beautiful Rebecca?

But suppose somewhere on the road Ivanhoe's horse had put his foot into a hole and thrown his rider and broken his own neck. That would have proved the beautiful Jewess to be a witch and ensured her being burned at the stake. Or suppose the Templar's attack of heart failure or apoplexy had not come so opportunely and Ivanhoe had gone down before his lance. That would have even more surely demonstrated that Rebecca was a witch.

Absurd? Ridiculous? Proof of the ignorance and superstition of the Dark Ages? But is trial by combat any less absurd, though infinitely more tragic, when a million men fight another million?

* *

PREPARING FOR THE NEXT WAR

AMONG the carefully guarded secrets of various war bureaus are the working drawings of guns that will carry projectiles from seventy-five to one hundred miles, radio-directed aeroplanes that will fly several hundred miles without a pilot, and formulas for their cargoes of high explosives and poisonous gases far more deadly than anything used in the recent struggle.

At the Washington Conference, France flatly refused even to consider the limitation of submarines. These developments make it certain that, wherever it may start, our participation in the next war will almost certainly bring it to our own shores. New York and Boston and San Francisco, and probably Chicago and St. Louis, will know what London knew on moonlight nights. Nor is there any assurance that New England or Florida or California or Oregon will escape the fate of Belgium and northern France.

A prominent layman of the Universalist Church suggests that in view of these facts our Government ought to prepare the civilian population, as well as our potential soldiers, for what they will have to face and endure. He suggests that each year we all be given preparation for what we will have to meet when the war comes. A certain number of boys might be selected by lot from high schools and colleges and, after having been properly gassed and shell-shocked, be taken about the country so that fathers and mothers might be prepared for what will happen to their own boys. Then some towns and small cities could be chosen for military raids, in order that women and young girls and little children would be prepared for what will happen to them in case of invasion. It is possible that to do this properly it might be necessary to import soldiers from another country —possibly Turks, or others more accustomed to this sort of thing than our own troops would be. If towns were selected near centers of population or on important railway lines, it would be possible afterward, by means of excursions, to prepare large numbers of people for just what they would have to meet in similar experiences.

If as a nation we are really going to set ourselves to the task of preparing for war, by all means let us make a thorough job of it. The more preparation the better.

* *

TO THE MEN OF THE SIXTIES

WE have reached the time when Webster's words in his Bunker Hill oration to the veterans of the American Revolution, may be applied to the veterans of the Civil War: "Venerable men, you have come down to us from a former generation."

Fifty-eight years have passed since the great struggle ended. Only the younger men of that day survive, and comparatively few of them.

We have now the graves of younger men to decorate. The faces and forms of these men are clear and vivid in our minds. Their going has made deep new wounds in our hearts. Their achievements fill us with undying pride. But these deep impressions of this later time must not make us forget the boys of '61 to '62. In fact, since the Great War there is a whole new generation which ought to understand and appreciate better what they did.

"Rally round the flag, boys," is no longer simply a line in a poem, it is an experience. "Tenting on the old camp ground," "Many are dead and gone," "Mine eyes have seen the glory of the coming of the Lord," are not merely fragments of songs. The boys of to-day have lived the words.

So with deeper sympathy than ever before we ought to think of the college boys and all the other boys who went out from home so long ago—who died in their fine young manhood for noble ideals, or who have lived to see this new and different world of to-day.

May the old boys of the sixties never feel that they are forgotten.

May they, as great age comes on, never lower their ideals or lose faith in their country.

And may we never cease to believe in and work for that government "of the people, by the people and for the people" which we have started out to achieve for every nation on earth.

* *

MORE LOOKING TO PROVIDENCE

FREQUENTLY the word "report" makes an unhappy look settle over our faces. Reports are "kill joys." They call up visions of sweating and suffering if they are read to us and of yawning and dozing if we read them ourselves. Much of this feeling is justified.

O "reports," what crimes have been committed in thy name! What musty volumes you fill! What library stacks you cram! What waste paper baskets you strain! And yet reports also have been evolving. They have been getting more clear and more concise. And even the supreme achievements of definiteness, accuracy and interest have been reached at times.

We take up the subject of reports to be made at Providence. They ought to be given more attention than the orations. They are the only basis we have for action. If any officer can't tell us clearly what he has done and why, off with his head. Let us get some one who can.

In themselves reports give a man a real opportunity. Even statistical reports may be as fascinating as novels. In a hazy, uncertain world, in a world of much empty headed talking, what is so precious as a fact?

We commend therefore to our officers the getting of the facts and figures. We commend concreteness. Don't say a man; say John Jones. Don't say around, or about, $100; say $97.50. And where we don't know—say we don't know. Family doctors commend themselves to us fully as much by frank admissions of ignorance as they do by correct diagnoses.

Don't think either that we can not stand bad news. If there is anything to tell, tell it. It will brace us, not chill us. What we can't stand is to be treated like imbeciles. And by proper consultation in advance and divisions of the field, duplication can be avoided.

But there is attention to be given to the hearer as well as the maker of reports.

If officers have labored hard to produce reports, we should be courteous enough to hear them and read them, whether we are strong enough to digest and assimilate or not. The morning hour given up to reports is no hour for shopping or excursions. If a choice has to be made between devoting time to reports or to the "distinguished orator from abroad" decide in favor of the reports.

Two things which ought to characterize our attention to reports are sympathy and imagination.

If an officer has traveled 30,000 miles in one year on our business, try to visualize what that has meant of self-sacrifice, isolation, separation, knocking about, as well as all that it has meant of new contacts. Try to see also what it has meant in first-hand knowledge. What such officers say is not to be swallowed blindly, but it must be carefully considered before it is rejected.

While some reports are perfunctory and some are tedious and some are simply colorless, it must not be forgotten that there are reports which revolutionize

ings—make and unmake Senators and Presidents, ake even the self-sufficiency of some heads of cor- rations. There have been reports on steel strikes, ports on the use of money in politics, reports on the ality of teaching in mission schools in China, which ve exerted enormous influence for good.

To the making, the publishing and the studying reports, we invite attention in connection with r approaching convention in Providence.

* *

THE CHURCH AND INDUSTRIAL PEACE

N an article entitled "The Commercial Motive," published in the *Christian Century,* Kirby Page quotes Mr. H. H. Klein, deputy Commissioner Accounts of New York City, as follows: "More than rty families in the United States have in excess of e hundred million dollars each. More than one ndred other families have in excess of fifty million llars each. More than three hundred other families ve in excess of twenty million dollars each." In her words, two per cent of the population own sixty r cent of the wealth.

Mr. Page then quotes the Federal Commission n Industrial Relations to the effect that "at least e-third and possibly one-half of the families of wage rners employed in manufacturing and mining earn the course of the year less than enough to support em in anything like a comfortable or decent con- ition."

Mr. Page then points out the common assump- on of even good people that "the employer should ek the highest rate of profits, the worker the highest ages, and the consumer the lowest prices," and then ys that "so long as self-interest is the basis of in- ustry—employer, worker and consumer each for imself—strife and warfare are inevitable and irre- ressible."

Nor is this the worst of it, for wars between ations are waged in this era from economic motives— at nations may get trade or oil or rubber or iron r coal or other sources of gain.

The substitution of service for gain as a motive industry is the greatest need of society as or- anized to-day. The job of doing it belongs to the hurch. Such a task ought to rouse us to heights of bor and sacrifice we have never reached before.

What momentous issues are raised! Even the uestion of the downfall of civilization itself is in- olved.

As churches we never will contribute by keeping oof and "minding our own business," as interested dividuals call it. We never will contribute by slip- od study of the questions involved and half-baked eories. Nor will we do our part by becoming a ecial pleader for any of the three parties.

Employers are our brothers and once really own are found generally to be tender-hearted fa- ers and husbands and citizens who want to do the ght thing.

Laboring men, for all they call us agents of pitalism, are our brothers, and mighty good broth- s too, if we only get below the overalls and grime d industrial fight and see them as they are.

And that part of the public not included above our concern too, but not the only concern. For the thoughtless cry, "the public has rights," while true, hides a deal of neglected responsibility.

We who are left over circulate many lies about one or the other of the parties in industrial conflict. We radiate heat instead of light when the issue is joined. We are naively ignorant of our responsibility for sweat-shops in our mad rush for bargains and our wicked desire to get something for nothing!

With sweetness and light, with Divine reasonable- ness and unflinching courage, the Church must do its part to substitute the spirit of Christ for the motive of gain.

* *

THE VULGAR HABIT OF PROFANITY

WE are not prudes in morals, nor purists in language, but we do cherish ideals in the one and have some taste in the other, and therefore we can not view indifferently the growth of the vulgar habit of profanity. There is an amazing increase in swearing. One's ears are bombarded and one's eyes confronted by, and one's soul revolts at, the swearing now prevalent. The war left many bad legacies, and this is one of them.

This habit of profanity reveals the man. It shows, of course, the anger which he feels; it gives vent to his pent-up feelings. It releases his powers of vigorous tongue-reaction, and relieves his system. It lends emphasis to his expression. If swearing were confined to this relieving and emphatic purpose, it would at least be explicable, and at times perhaps ex- cusable, but even under these circumstances it be- trays lack of self-control and decent regard for the finer things of life.

Moreover, it betokens an irreverent mind. The profane man is the irreligious man. He does a mean thing before the Temple of Worship. This is what profanity meant originally. Since, however, we are always and everywhere in the presence of the Holy, it reveals a sore lack of reverence when men use the most sacred names of religion in a low, mean, and vulgar way. Think of using the name of God and Christ in vain, in a thoughtless, irreligious way!

Still further, this habit of profanity has a bad effect on the mind. It degrades the mind; it lowers its tone; it makes for unholy associations; it produces impurity in the very sources of feeling and imagination. No one can contract this habit without these dele- terious effects. There is nothing that withers the little flowers of reverence in the soul like the habit of profanity.

There is sore need for clear and earnest teaching on this matter. Teachers and parents and preachers should make a drive against this mean habit. It should be regarded as one of the vulgar sins of our day, and boys, and girls too, should be saved from it. Certainly it is the duty of every one to cultivate a refined mind, and a reverent soul, which will be so sensitive that the very sound and thought of pro- fanity will hurt, and cause a withdrawal from such a vulgar and irreverent habit. According to the latest news, there has been no cancellation or revision of the commandment: "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

D. E.

The Great Brotherhood

Joseph Fort Newton

PRAYER

Infinite Father, most high, most lowly, the ever-present, the all-merciful, we who are many worship Thee in one faith, not in fear, but in love and awe and wonder. Unite our hearts to know Thee, to love Thee, to serve Thee, and so purify us by the breath of Thy spirit that in one beauty of holiness we may lift our spirits in praise, thanksgiving, and adoration. Speak to us in the stillness of this moment and tell us that Thou art our Father, that in the fellowship of Thy love we may overcome the evil that is in us and live as sons of the Most High.

Father of all, make us to know that we and all men are brothers to the last soul of us, forever; and that our destiny is to live the brotherly life in a world that is unbrotherly, as he did in whose name we pray. Lord, we thank Thee for one who, wearing our human flesh, and bearing our mortal ill, triumphed over sin, over sorrow, over hatred, by a trustful and happy faith in Thee—and in whose brotherly heart Thou art so clearly revealed. Lead us in the way of his blessed life; admit us to the freedom of his truth, that we may know the power of the endless life in the midst of our fleeting days.

Hear our common prayer for one another and for all men everywhere, each praying for all and all for each one; some praying in joy, some in sorrow, and some, it may be, in cold despair—but all praying, even if it be only in the wish that they could pray. Not for things do we ask, but that we may be undefiled by evil, undismayed by error, heroic and gentle, faithful and helpful to our brother men; that in us and through us a better spirit, a nobler mood, a diviner dream may live in the world. Drawn together by hunger of heart, may we be joined together in the service of Thy will, helping forward Thy purpose of good working through the tumult of the world.

O Divine Redeemer, anew we cast ourselves upon Thy loving kindness, to be taught of Thee, in what way soever that seemest to Thee good, if only some likeness of Thee may appear in us. Lift up our hearts until our fitful love meets and mingles with Thy unfailing love; yea, until the grace and charity of brotherly love dwells in us, casting out all envy, all harshness, all uncleanness. Heal our sorrows, and gather us under the shadow of Thy wing that we may grow in the life of the spirit, until Thy eternal love lives in us. In the name of our elder Brother, Amen.

SERMON

"One is your Master, even Christ; and all ye are brethren."—*Matt.* 23 : 8.

THERE speaks the Great Brother—a Master by virtue of his vision of truth and his power of love—and the throb of his heart is felt to this far off day, though ages have come and gone. About him are gathered a group of peasants, drawn by the winsomeness of his personality and the magnetism of his truth, and in the center he breaks the bread and blesses the cup of fellowship. In that atmosphere there was room for all the varied expressions of personality, all types of temperament, all methods of ministry; it was a unity in diversity, a creative fellowship in whose radiance human souls grew luminous and simple minds attained to a power that was hard to know from genius.

Such was the secret and inspiration of the early Christian fraternity, as it began its morning march in the world—not a church in our sense of the word, but a fellowship of Joy and Power—happy, heroic, and whole-hearted in its loyalty; its only weapons a victorious faith and a new and haunting kind of goodness. If it suffered persecution, it counted it a joy to suffer so much for One who had suffered so much for it, giving his life for it, pouring his life into it. The men of the Roman Empire were amazed by the advent in their cities of these bands of humble folk, in whose spirit there was a freshness as of the morning, and whose gentle strength no danger, no difficulty, could dismay. They had a quiet and glad enthusiasm, and withal an unconquerable courage, which recalled the old Roman valor, without its sternness. Here was a spirit, a faith, a force, to grasp the crumbling classic civilization and redeem it, reshaping the fashion of the world.

The teaching of Jesus may be summed up in the simple words: the Fatherly love of God, the Brotherly love of man, and the Kingdom of Heaven on earth. God the Father of all, over all, in all, through all. God in the far distances of whose Fatherhood all souls of all races, of all ages, were conceived in love, having one nature, one need, one destiny—upon this immutable foundation Jesus rested his religion. The genius of his gospel was the extension of the idea of the family to include all humanity, its law love of God and love of man, its ideal a Beloved Community in loyalty to which human life, both personal and social, finds fruition and fulfilment. That is to say Brotherhood is not a mere detail in the religion of Jesus, but the essence and glory of his gospel; and in the Golden Rule—written dimly in the heart of man and discovered by many teachers—he found the principle of reciprocity by which it may be realized.

No matter to what page we turn in the record of the words of Jesus, we find him saying that though we have the eloquence of an angel, and even give our bodies to be burned, and have not a brotherly heart we are nothing. In the parable of the Prodigal Son the elder brother is shown in an unlovely light, not because he stayed at home, but because he was unbrotherly to the wanderer who returned ragged and world-broken. In the parable of Dives and Lazarus the rich man lifted up his eyes in hell, not because he was rich, but because he passed by a brother in dire plight at his door, smitten with disease and attended by dogs; and the neglect of a suffering brother made the memory of his life a red and blazing hell. In the parable of the Good Samaritan the priests were rebuked, not because they were priests, but because they thought that God stayed in a temple listening to prayer and song, whereas He is out on the rough highways of life, the unseen companion of every man fallen by the way—His true priest the despised Samaritan who helped a man in need regardless of his race or religion. In the wonderful judgment parable men stand condemned not for their theology, or their lack of it, but because they did not give a cup of cold water to a brother man athirst, did not visit

sick, the prisoner, and those in distress. So it is erywhere in the teaching of Jesus to whom

> "The crest and crowning of all good,
> Life's final star, is—Brotherhood."

At the heart of the Gospel of Jesus, the basis of brotherly obligation and appeal, was his profound th—born of insight and experience—that God is Father of all men, not of a few elect, not of the us alone, but of every soul, however far wandering, wever far fallen; of the thieves by the wayside no s than of the man whom they treated so brutally. e Prodigal went into a far country, but no man can far enough—though it be to the depths of hell—cease to be a child of the Eternal; and thus Jesus sted fraternity upon the fact of sonship—never ing hope for any soul. The thought of Jesus about d is the sovereign revelation of his life, uniting as does the truth that is in pantheism—a truth that akes the poison out of all our wild flowers—with a sion of life in terms of personal relations, moral ties, and spiritual values. The unspeakable uplift hich Jesus brought to the thought and faith and life man was his assurance that the reliable, responsive, endly Power in which we live and move—which ooms in the flowers, glows in the sunsets, and fills e heart of man with a wild, sad joy—experience of hich makes men eager for scientific research, prac-al enterprise or spiritual quest, is the everywhere-ss of the Heavenly Father.

Such must be our insight and faith, if our fraternal ntiment is not to evaporate in misty eloquence, or se be only a rope of sand; the faith that men are ns of God, and therefore made to be brothers, made share the large innocence of nature and the unfailing ve of God who cares more for a brother than for all ssessions; and that if we do not live after the law our nature, a veil falls over the beauty of the orld, leaving us to walk alone or struggle together in nfusion. If we are to have an ethic of fraternity we ust learn "that goodness is not merely some form of milar activity of self and neighbor, but is really an titude of each to the other; the realization, indeed, spiritual kinship and unity"—in short, that good-ess is community, and that it takes two men and od to make a brother.

Truly it has been said that the crying need of our ay, in every field of aspiration and endeavor, is a ear, commanding conception of the Common Good; e perception that the good of humanity as a whole tually exists—not as a dream, but as a fact—and at the good of any class, or sect, or nation can only realized in the good of all. In one of his poems illiam Morris speaks of the problems of our day as "tangled wood," until they are seen in the light of e's meaning as a whole, and

> "looking up, at last we see
> The glimmer of the open light,
> From o'er the place where we would be:
> Then grow the very brambles bright."

ooking up, Jesus saw in clear vision the meaning of e, the goal of its uprising passion and desire, the rpose of its organization in the home, in industry, in oral fellowship and spiritual faith, to be the building of the Kingdom of God on earth, and so pointed the way out of the "tangled wood" in which we wander confused.

Here, at last, in the teaching of Jesus—and here alone—we have a faith and a vision equal, alike in nobility and comprehensiveness, to the problems that face us. Surely the first and most pressing of all problems is to organize the good-will, the moral intelligence, and the practical acumen of the world, and make an end of war. To-day, despite the measureless woe through which we have passed, we find ourselves disillusioned and wistfully bewildered, and not a few are haunted by the horrible fear that, after all, high ideals are at the mercy of low instincts. After five years of blood and fire and tears, nothing learned save a new skill at the old game of grab, and all the old envies, greeds and rancors as active as ever! Seven million dead, and unnumbered others the victims of brutality, disease and famine, and no guarantee of enduring peace secured!

When one sees the great ideals for which the war was fought fading away—the hopes which sustained men during those years of agony turning to dust—and statesmen who pledged themselves to "a war to end war" now talking of the "next war," and seemingly content with a peace of "dicker and deal" which has little hope of holding together for a single generation, one thinks of the millions dead sleeping these days beneath the poppies "in Flanders' fields." Those gallant men who went singing to the shambles—leaving their songs as a legacy—felt that they were not dying in vain, and were glad to lay down their lives to save their children from such a horror as had come upon themselves. Now the fight is over; and the pledges given these heroes by their leaders are not redeemed. One recalls that flashing line of William Morris, who, as though foreseeing this day, wrote: *"For men betrayed are mighty, and great are the wrongfully dead."*

Hope there is none save as we learn—by tragedy, if in no other way—to help one another, to have joint aspirations, to act in concert, to labor for the same end, to develop to its consummation the fraternal instinct; and this is true not only that war may be done away, but also in our inter-racial relations now so acute. So long as distances were great and races lived in separate lands this problem was not so keenly felt, but to-day the world has shrunk to the size of a neighborhood and many peoples are mingled. Lord Morley thinks the problem of the black man in America "insoluble," and so it is, if we forget that he is our brother in black. As a welter of rancors and suspicions, as a wrangle of irritations, it is hopeless. Not less so the medley of races in the British Empire, some of them among the oldest races of humanity, and others just emerging from primitive life. If these races appeal to the magnets of Mammon as a field for investment—if not of exploitation—how much more should they touch the hearts of those who follow the banner of Jesus, the Son of Man! What human resources are there waiting to be turned to the highest service, if only we can realize that we are brothers—that the injury of one is the hurt of all—and let each race be free to unfold its best life, adding its gift to the Human Commonwealth.

Dark and menacing is the problem of industrial unrest, and if the issue is left to be fought out by extremists it will shatter a society already cracked by the shock of world-war. Here, again, there is no hope but in the gradual progress of practical fraternity, in the deepening sense of communal interest and obligation, until, at last, the private interest and the vested interest are converted into the common interest. The butcher, the baker, and the candlestick-maker each forms a union to protect and advance his trade; and, later, having learned that they can do together what none can do alone, they form one big union—inviting the miner and the tram driver to unite in the federation. No doubt the fiddlers and the preachers will also join the procession. Ultimately, as we learn that there is no justice at all if it be not for all, there will be a union of unions and the discovery of one union including all others—that is, Humanity. In the long last—inevitably, if we believe that human nature changes slowly, but surely, for the better—the common good will replace selfish interests as the ruling motive, even in the market-place.

No failure of the Church has been more tragic than its failure in brotherliness. Its creeds, its ritual, are framed, it would seem, to exclude, not to include, as if it must always be trying to limit the limitless love of God, or build a hedge fence about His grace. Sect is set over against sect, or at least working apart; so far they have been unable to realize "the will to fellowship" in the service of a common Master. Hence such a Movement as that in which we are engaged, springing up spontaneously and growing rapidly, in answer to a deeply felt need for closer fellowship. If it had its origin outside the Church, it is in no wise opposed to the Church, but may be taken as a token that hitherto the Church has been too narrow, too unbrotherly. It is religious, but not ecclesiastical; spiritual, but not sectarian; affirmative, but not dogmatic; its sole aim being to assert the principle, to spread the spirit, and to promote the practise of brotherhood. For that reason, it makes no dogma—theological or economic—a test of its fellowship, but invites men of every rank and walk of life to join hands in a spirit of good-will in the name of Freedom, Friendship and Fraternity, and to do the things that need to be done for the common good.

If ever this Movement should select a poet-laureate, it can find him in Edwin Markham—a man to know whom is a kind of religion. No one living has set to nobler music the yearning for fraternity, the passion for social justice, and the prophecy of a loftier democracy and a more practical religion, so marked in our day, both within the Church and outside. He it was who summed up the things needful to man in three words, Bread, Beauty and Brotherhood, to expound which his song takes many keys and variations. For him Bread is a symbol of all the material needs that lie at the basis of life—food, shelter, clothing, air-space—the elementary necessities which healthy physical life demands. Man does not "live by bread alone," but he can not live without bread; and if some go hungry in a world of plenty it is proof that some one else has been unbrotherly. Yet the problem of Bread itself can not be solved in terms of bread alone, and every effort to do so ends in defeat. Therefore to Bread we must add Beauty, else our bread will be stale and unsatisfying.

Now by Beauty our poet means the things of the mind, of the spirit, that heavenly manna which feeds the heart, that spiritual idealism of which it has been said that, if it can not bake bread, it can give us God, Duty, and Immortality—those realities without which our bread is a stone. Ruskin knew this when he went to and fro over England, moved by the Spirit of Beauty, as Wesley before him had been moved by the Spirit of Jesus, seeking to touch the drab, dingy industrial life of his day with the glow and color of art. But Ruskin learned that if Bread is to be sacramental, and Beauty consecrating, it must be by the realization of the Spirit of Brotherhood. Otherwise life is not a banquet where all are served, but a hideous scramble where life treads on life, and heart on heart. Our Bread must be "brother-bread," as Markham said, in which all have a share, and until we learn to live the brotherly life many will be stinted that a few may feast, and there is no hope of a happy and well-ordered human society.

Robert Burns was right—and his vision is confirmed by a chorus of seers, singers, artists and prophets—as surely as suns rise and set, the time will come when man to man shall brothers be. The last words of David Swing, in an unfinished sermon left in his desk, were these: "We must all hope much from the gradual progress of brotherly love"—and, indeed, that is our only hope. By as much as we live the brotherly life in the Church, in business, in all our relations and affairs, making it the genius of social order and of national policy, by so much do we help to bring the Kingdom of God, the Father. Every trade that perverts, poisons or degrades man must go, because it is unbrotherly. Every dogma that darkens the sky, dealing damnation round the land, must go, because it is unbrotherly. And they will go, because "the better angels of our nature" will more and more rule our race, bringing order out of chaos, and making a human world worthy of the world of light and air and bird-song. It is inevitable. It is the purpose of God. It is the destiny of man. One is our Master, and by his grace we shall learn that all we are brethren.

The wind of God is blowing
Through the open minds of men,
And His sharp share is plowing
In the troubled hearts of men;
And soon there'll be a sowing,
And a springing and a growing,
And then a new grace flowing
Through all the lives of men.
For so shall come God's Harvest Home,
In the ripened souls of men.

* * *

It is the Dawn of Peace! The Nations
From East to West have heard a cry—
"Though all earth's blood-red generations
By hate and slaughter climbed thus high,
Here—on this height—still to aspire,
One only path remains untrod,
One path of love and peace climbs higher!
Make straight that highway for our God!"

Alfred Noyes.

'he Churches' Plea Against War and the War System

HE present situation in international affairs, involving as it does the imminent peril of war, must give concern to every thoughtful Christian. After a devastating conflict which s cost millions of lives, created immeasurable hatred d piled up a debt of fifty dollars for every minute time since Christ was born, the nations of the earth, parently having learned nothing and forgotten thing, are once more planning the old game of mpetitive imperialism and competitive armament. ıe Church of Christ was severely blamed for the currence of the last war. That the Gospel should ve been so long on earth and yet should not have evented the great catastrophe with all its hideous uelty and suffering was a charge against the Church serious that all thoughtful ministers felt its force d were driven defensively to meet it. Even more ll another war bring down upon the Church of ırist the charge of moral cowardice and fatal iciency.

Yet another war is being prepared in the vinctive hatreds, the nationalistic ambitions, the scheme racial and imperial self-aggrandizement, which ark the world's international relationships. The irit of good-will and sincere co-operation for the elfare of mankind as a whole is so lamentably weak, so openly scoffed at in influential quarters, and exctations of war are so freely voiced and preparations r it so frankly pushed, that another war is initable unless a better mind can speedily prevail.

There are some among us, of whom the signatories this appeal form a small group, who regard war as e most ruinous organized sin which mankind now ces; who are sure that the war system and the ıristian Gospel can not permanently abide together ı the same earth; who see clearly that the spirit of ır and the spirit of the Gospel are antithetical, the ıe representing what the other hates and would deroy; who recognize that war is futile as a means of rthering Christ's Kingdom, even where the end ught is righteous and where the spirit of the comtants is sacrificial.

Our position in this appeal does not involve theotical pacifism; we are not concerned to deny the cessity of using force, massed force, it may be, in an nergency, nor of a moderate military organization r defensive purposes. But the war system is not ı appeal to force in an emergency—it is a long drawn ıt and deliberate preparation for the use of every ıown means of cruel and collective destruction. It sts upon the assumption that the welfare of one ople involves the ruin of another, and it plans far ıead of the event to be able to compass that ruin. represents the deliberate organization of the world to isolated and armed peoples, suspicious of each her, hating each other, waiting to fall upon each her, instead of sanely co-operating peoples finding e best interests of all fulfilled in a decent, peaceable ıd reasonable fellowship.

We will not believe that mankind is so deficient character and intelligence as to make the rational lution of our international problems impossible and commit us to the continued rule of insane fear, hatred and collective destruction. And we are certain that unless the Church of Christ takes now a clear and consistent stand on this matter of life and death to our civilization and to the world, she will merit the contempt of men and the judgment of God.

We therefore urge all the people of the churches, and all ministers in particular, to an outspoken declaration that the war system and the Gospel of Christ are diametrically and irreconcilably opposed. We urge that without delay this crisis of decision between war and Christ be unmistakably recognized and stated. We would have every Christian church the center of a frank and courageous antagonism to war and everything that makes war, until in our own country and in all lands we succeed in reinstating Christian loyalty to Christ where it belongs—far above all local prejudice, racial hatred, and divisive nationalism. We are convinced that no question faces the people of God more crucial than this, and we have thought it worth while to make this appeal in the hope that our conviction might be shared by the general body of the Church of Christ.

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More Evidence of the Futility of War

HENRY SCATTERGOOD spoke before the Twentieth Century Club of Boston on Wednesday evening, May 16, on "The Ruhr Situation and the Present Deadlock in urope." He is a member of the American Friends rvice Committee and was the first American to to France early in the war to investigate the oprtunity for relief work in the invaded areas. He s just returned from an investigation of the child eding situation in the Ruhr, in response to a reest received from the Germans after the French cupation that the Friends reassume their relief ork there.

Mr. Scattergood assured the audience that he oke as a friend of France and that he fully realized r acute, two-fold problem of finance and national curity. Her debt is equal to one-half the entire alth of the country, and she is possessed by the ditional fear of a powerful Germany on her eastern undary.

The speaker took exception to the reports of ny Americans who returned from Berlin to say at the Germans are spending lavishly and living in luxury. Much of this spending is done by the thousands of foreign visitors to Berlin, and the superficial observers who notice this extravagance have no more right to judge the condition of Germany by it than a European who did not understand English would have to judge the true economic condition of the American people by what he saw on Fifth Avenue.

Mr. Scattergood first outlined the economics underlying the situation. The German reparations could not be paid in gold because Germany has none. The sum could not be paid in movable property because Germany has been stripped of her movable property, and securities on immovable property were declined by France because she was afraid those who held such securities would be eager for the renewed prosperity of Germany. Germany's offer to pay in labor, to send three million workmen to rebuild the devastated areas of France and to be paid in German marks, was refused by France because of the pressure brought to bear from French contractors who wanted the work themselves. Therefore the only way left for Germany to pay is in goods.

She must be able to sell goods, but few markets are open to her. All business would suffer from an abnormal unloading of German goods, so no country wants to buy from her in large quantities. As long as Germany does not have a favorable balance between her exports and imports she will have to use her principle just to stand still and live.

Mr. Scattergood called attention to the fact that economic experts have been practically unanimous in the opinion that Germany could not possibly pay the sum demanded of her. But the Reparation Commission is made up entirely of interested parties and there is no appeal from their decision. They are judge, jury and executioner. Germany would be obliged to hand over 66 per cent of all her wealth, whereas Bismarck in 1870 demanded only 4 per cent of the wealth of France.

When the Allies agreed that a further moratorium was absolutely necessary to Germany France demanded guarantees. England suggested that one solution was to improve the credit of Germany so that she could borrow money to pay her debt. Poincare objected that the outstanding aspect of England's plan was that it made possible the economic recovery of Germany, and that could not be allowed. It is obvious that a crippled Germany can not pay, and yet France will not endure a prosperous Germany.

France has gained nothing economically by the Ruhr invasion. It is costing France 500 million francs each month and she is paying 15 per cent more to England to-day for coal because of the rise in price caused by the slump in German production.

Mr. Scattergood described graphically the conditions in Germany. The mark is falling so fast that the German debt more than doubled in the month of March alone. The German Government would own four times the value of all the property of the United States if the mark was at its old value. A pension of 600 marks a year which used to support an old person in comparative comfort won't even buy a cup of coffee to-day. The widow of Alfred Krupp, who was one of the wealthiest women in Europe before the war, now has an income which amounts to about $20 a year.

He ridiculed the idea expressed by many people that this inflation was brought about on purpose by the Germans. He asked the audience how long they thought a government would last which deliberately scuttled the wealth of its people. The present state of affairs was predicted by economists four years ago. The result was inevitable. Poland and Austria were going the same way until the League of Nations stepped in.

If the Germans are spending money it is simply because that is the only way they can save it. They draw their money from the banks and buy clothes or food with it because if they left it there it would be worth much less in a few weeks. There is no motive to thrift because of the rapid depreciation of their money. The government is placed in continual difficulty because the taxation, being belated, that is, collected later than when the amount was decided upon, is always less than was planned for, and so more paper money must be issued to make up the deficit and pay the government employees, and the situation is thereby made just so much the worse.

Mr. Scattergood said he questioned every German with whom he came in contact as to their willingness to pay. The reply was always: "We know we have to pay. We want to have the sum fixed definitely by an impartial commission and then we will work it off as fast as we can." Most of the workers in the Ruhr are pacifists, and official German labor has pledged itself to work toward the building up of a new Germany where right will reign. Chancellor Cuno has suggested to Poincare that both Germany and France agree never to go to war unless by the vote of the people through a plebiscite. Poincare replied that the French constitution did not provide for a plebiscite.

The speaker described the German policy of passive resistance. He said that every man, woman and child in the Ruhr is playing his or her part to make ineffectual what the French are trying to do. They realize that it is their only salvation and they have hung together admirably. German workmen deserting the mines taken over by the French are given work by mine owners elsewhere if possible, and if not they are given an out-of-work allowance by the government. The French can not operate the mines themselves. They are afraid to go down into them for fear some one will cut the ropes, and they do not know their way around anyway. The French soldiers don't have anything to do because nobody will fight them. If the French place a tax on something the Germans stop using that article. The French taxed liquor, and in consequence the Germans in the Ruhr have stopped drinking. Railroad stations are deserted because the French have stopped running the trains in and out. Even the children seem to understand the situation. A couple of French officers fixing the tire of their automobile were being watched by a group of curious German youngsters when one of the officers held out a tool to a little boy asking him to hand it to the other Frenchman. The only response the child made was to say stiffly, "My government will not allow me."

France is determined to see the thing through and Germany is bound to resist passively but steadily. It is a question who can hold out the longest. Meanwhile we are going down hill and every day means a longer climb up for all of us.

Mr. Scattergood pointed out that Uncle Sam will take away one-half of France's possible reparation recoveries, she is so deeply in debt to us. We could practically dictate a settlement if we knew what we wanted, and we would be paying a cheap price in sacrificing all our debts if by so doing we could straighten things out.

If matters go on much longer as they are now Germany will break and her people turn to Sovietism as their only refuge. And then Sovietism will not stop at the borders of Germany.

Mr. Scattergood urged his hearers to spread the information they had obtained as to conditions in the Ruhr, because he felt that the United States could not act intelligently as long as the great majority of her people were ignorant of the facts.

War Must Be Outlawed

George F. Milton, Jr.

THERE seems to be a tendency already to forget that the last war was a "war to end war," and to proceed upon the theory that the United States inevitably —and possibly soon —will be in a war which will "tax us to the utmost in man power and resources." The official propagandists are shouting, "Let us prepare—let us prepare," forgetting the wise remark of Gen. Frederick Maurice, the director of the British Imperial Staff during the war, "I have been forced to the opinion that a nation which prepares for war will get what it has prepared for."

The phrase, "a war which will tax us to the utmost in man power and resources," sounds bland and grandiose enough, but what does it really mean? Taxing us in man power means only one thing—row after row of white crosses in many cemeteries; more maimed, thousands missing; more gold-star mothers, grieving fathers, devastated areas. This war of the future isn't merely an idle dream; in our own War Department clerks are arranging methods of a new and more drastic draft, of a larger "mobilization of industry," a devotion of the lives of both men and women of the country to the dread work of Mars.

In a recent issue of the *Locomotive Engineers' Journal,* an issue very wisely altogether devoted to discussion of the likelihood of war and the necessity of some method of bringing peace to the world, John F. O'Ryan, the commander of the 27th division during the World War, a brave soldier, efficient officer, and thinker on the problem of war, tersely describes what these preparations mean. Let us listen to his words:

> "Let me remind you that this very day great groups of well-educated and industrious officers are working out, in all their details, how your boys and other boys like them are to be employed in the next war. The work is going on day in and day out, not only as part of the routine of government abroad, but here in our own country.
>
> "The plans being perfected will determine how your boys shall be drafted, mobilized, clothed, armed and subsisted, concentrated, trained and transported to the field of operations; how they shall be deployed, blooded by trial battle effort, and finally plunged into the fury of battle; whether the bodies of the dead shall be buried or cremated; how the shell-shocked, the gassed and wounded shall be rehabilitated and pushed back for further effort; and how more of your boys and other boys like them shall be gathered with the least delay, and pushed into the shambles to replace those that have been expended.
>
> "When you visualize war, do not do so in pictures of bronze and marble heroes planting the flag on some captured redoubt. Flags are not carried on the modern battlefield. Visualize war rather in terms of actualities—of corpses in numbers so great that the average mind can not visualize them; of young manhood of the peoples engaged moving or being moved to the rear, with their bodies shattered or maimed, and in some cases with their minds gone; of the anguish of fathers and mothers over the losses they are called upon to bear, and of the ten thousand tragedies, for the most part unrecorded, that are the by-products of all this inhumanity.
>
> If we could see before our eyes a composite picture of the sacrifice, suffering, death, grief, waste of war, could we do else than designate it a form of vicious insanity?"

This "next war" will indeed be a frightful thing. The closing months of the late war saw developments by man for taking the lives of other men which are horrible in their ingenuity and far-reaching possibilities of death. The submarine is not an outlaw—the French have distinctly refused to banish this viper of the seas from the realm of civilization; our own Admiral Sims has recently said that if we had been in Germany's position, and had believed that losing the war would mean domination of our country by the victor, we, too, would have sunk ships without warning.

These submarine boats have become underseas men of war, with vastly increased range, power, sailing radius and armaments for destruction; tanks have become land battleships to add new horror to the struggle in the field. The constantly increasing power, speed and range of airplanes makes certain that they will carry death and destruction far into the interior of hitherto "non-combatant" territory, even more than at the front. Bombs have been invented which contain poisons which by their own expansive force will within a single night spread over a whole city—or army—and carry death to all therein.

The preparations even extend to the isolation of disease germs and their manufacture in large quantities—to be loosed on the "folks back home" in the enemy's country. What a travesty on "twentieth century civilization." What a mockery to date our era from the birth of the Man of Galilee, and yet have such hopes, and aims, and ideas, so repugnant to the Christ!

The answer to all this is that Senator Borah is right—war must be outlawed. We all think of war as a crime, or a curse, but it has not so been held. Those who make war aren't regarded as pariahs. Under international law, war is still a legally accepted —one might almost say the only universally admitted and commended—method of settling international disputes.

But things change, fortunately for the world. It was not so many years ago that international law permitted privateering—four centuries ago privateering was a most ancient and honorable profession, devotion to which was considered a patriotic service. A privateer is to-day considered a pirate, nothing else.

Then the slave trade. International law sanctioned that ghoulish occupation for centuries; up to the days of Charlemagne all prisoners in battle became slaves of the conquerors; in Africa the frightful traffic was legal and permitted by the rules of nations until Wilberforce and others of his fine breed aroused the moral indignation of the world against it.

We must rouse the moral indignation of the world against war; and do even more—we must provide an effective substitute for it. Senator Borah would do

it by a World Court of Justice which would have teeth in it, and before which all nations would have to lay their causes; former Justice John M. Clarke thinks that as "fifty-two other nations, great and small, each as jealous of its sovereignty as we of ours, have accepted this obligation (in the League of Nations)—why should America be afraid?" Both are right. President Harding is on the right track, in his insistence on the World Court; that, at least, may be something. It is not far enough, of course, but it is a beginning.

As Senator Borah so powerfully writes: "There is but one way to outlaw war, and that is to organize the world for peace. Reasoned law instead of brute force must be empowered to determine the disputes of nations. America is providentially endowed by her democratic traditions and her judicial experience to lead the way to a warless world."

Working for Peace

REPORTS from local committees, received at the headquarters of the World Alliance for International Friendship, show that the Regional Conferences on International Relations, organized by the Alliance in co-operation with the Federal Council of Churches, the World Peace Foundation and the Church Peace Union, are being held throughout the United States at the rate of two or three every day. Speakers sent out by the four co-operating organizations are addressing the meetings in large cities and leaving behind them committees which carry on the work by setting up meetings in near-by cities and towns.

The object of this campaign is not directly to urge the entrance of the United States into the League of Nations, but to urge the people to consider, taking it for granted that they believe in the United States' participation in world affairs, whether the United States should enter the League or, if not, what better form of international co-operation can be devised. The World Alliance strongly feels that if the people of the United States can only have brought to them the whole question, they will choose the right way and demand of our Government that it find some way of participation.

* *

No visitor to America in recent years has attracted quite the attention that Lord Robert Cecil has. He came here upon the invitation of the Foreign Policy Association, not to urge America's entrance into the League of Nations but to tell Americans of the achievements of the League. At his first appearance in New York at a dinner given by the Foreign Policy Association, two thousand people were present, and double the number of tickets could have been sold had there been room. Lord Robert is perhaps better fitted than any other European to speak upon what the League means and what it has already done. He had part in the framing of the Covenant, he was at the Paris Conference and he has been a member of the Assembly since the League's inception.

During the first third of his address Lord Robert dealt with the question of disarmament. He praised the work done at the Conference in Washington for limiting naval armament, but was disappointed that the Conference did not go further and limit submarines and aerial warfare. He spoke of the attempts to regulate these instruments in warfare and said it was all in vain. He said, "I am very glad these regulations were made, but I should deceive you if I pretended that any regulations for humanizing warfare were really likely to be of great value." He said that war was a horrible and devilish thing. Nations were at death grips with each other in it and mere paper regulations will not limit it, or humanize the means which they employ. The last war was a terrible warning to those who think that there is any means by which war can be made more tolerable. "The only thing is to prevent its happening. That is the only security for humanity."

He said that should another war come there will be no limit to the horror and cruelty of it—no limit to the destruction that will be wrought—no country will be safe from invasion.

Lord Robert made a very striking point by reminding the audience that all of the ancient civilizations had been brought to a remarkable degree of perfection and then were destroyed by warfare. "Neither Egypt nor Crete nor Rome passed away because of any internal effeteness, but because they destroyed one another. It is often thought that Rome perished by reason of the invasion of the barbarians around her borders, but there is no truth in that delusion. Rome perished because the sections and nations which made up the Roman Empire were unable to keep from fighting with one another—Rome committed suicide—let us take care that our civilizations do not commit suicide also." He said there is no propect of stable civilization, no security for permanent peace, so long as the nations stand on one side or the other of their borders armed to the teeth for aggressive warfare.

The League of Nations insists that there is no possibility of getting rid of armaments on a real scale unless some other form of security could be given to satisfy the jealous nations. If the nations are to disarm we must give them a security which will enable them to dispense with armaments. He believed that this security was in sight. In the first place there must be moral disarmament as well as material disarmament. Fundamentally the League of Nations has come into existence to bring about, by international conference and co-operation, both this moral and material disarmament. Whenever one thinks of the League, that is the first thing one should consider. Lord Robert said: "The central idea of the League of Nations, as I understand it, is a system of international conferences and co-operation, not depending on coercion, without coercion, without force, without any interference with the sovereignty or full independence and freedom of action of any of its members, working not for any selfish interests, but for the establishment of better and more brotherly relations between the nations, and for the establishment of

peace upon the earth. That is the idea of the League."

He dwelt again upon the fact that no lasting achievement could be based on force. One thing this country should remember is that if another war comes the United States will of necessity be in it to a much greater degree than in the last, and will feel its blasting effects more than in 1917. There will never be any more limited wars, all wars will be world wars.

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At the meeting of the International Chamber of Commerce at Rome some very suggestive addresses were made, and some very significant resolutions passed. Perhaps the resolution of chief interest was that on the question of reparations. At this time when the world is in a state of suspense over the question of reparations from Germany to France, these resolutions deserve careful study. In substance they say: Just reparations should be demanded, but it is futile to consider the amount of reparations without, at the same time, considering the ability of the nations to pay, establishing measures that will assure payments, and above all, permitting the maintenance of all nations, and, also, all reparations must be accompanied by *confidence*, security must be provided against frontier violation, "and the world must be relieved of the burden of unnecessary armament." The resolutions also insist that a general conference of nations interested in the final adjustment of all these problems is absolutely essential and inevitable.

The International Chamber of Commerce offers its services and says that if the Governments should wish to avail themselves of the practical experience of the business men of the various nations, the Chamber stands in readiness to render such assistance as may be desired.

* *

An interesting movement has been started in Palo Alto. All the churches, Roman Catholic as well as Protestant, have united in a "People's Movement for International Peace." A local council, which is to hold frequent meetings and direct the movement, has been formed, composed of two delegates from each unit. This organization is the outgrowth of a suggestion made at a prayer meeting in the Presbyterian church. At a recent meeting resolutions, drawn up by a Methodist minister and a Catholic priest, were adopted to the effect that the Christian people of Palo Alto believe that a determined effort to abolish war should be the dominant concern of the people of every land. Americans agree that Americanism is a trust. Americans are also agreed in disliking war. They believe that in the outlawing of war the initiative should be taken, not only by central agencies and government officials, but by the organized people in every community throughout the land. They have set themselves to organize the people of their community. They have pledged themselves to sincere effort in behalf of the following objectives: The constant teaching of the duty of international friendship and the wickedness and futility of violence and revenge; the promotion of friendly understanding between different nations and of justice to all races and nations; the adoption of further agreements for disarmament of land and naval forces, and finally the inducing of representatives of the United States Government to enter into conference with the representatives of the world, "to make provision for peaceful methods of settling international disputes and to compel observance of such methods."

* *

A striking letter has been sent out, signed by the Swedish Bishops, urging that immediate steps be taken for mediation in the Ruhr lest Europe be again plunged into war.

Preparing for War

THE War and Navy Departments are evidently planning for greatly increased preparedness in this country. The magazines are carrying articles by responsible officers on the army and navy and their peace-time importance. The National Defense Act of June 4, 1920, calls for a maximum standing army of 280,000 men and 17,000 officers, and a National Guard of 800 per Congressman, or about 435,000 in all. The Reserve Officers' Training Corps is expected to produce about 5,000 officers annually. The National Defense Act provides for a Chemical Warfare Service charged with investigation, development, manufacture or procurement and supply of smoke and incendiary materials, toxic gases, and gas defense appliances, and the other equipment of chemical warfare; also the training of troops for such warfare, offensive and defensive.

The plans for civilian military training are of special interest. The general scheme for the organized reserves, according to Brigadier General Lassiter, is that they will provide more than half the force that is to be ready for any great emergency. They should have a brief period of training every year. In all, this force would consist of about three million men.

The plans for the Reserve Officers' Training Corps are very important in the reserve scheme. According to the National Defense Act "one or more units in number which shall consist of a senior division organized at universities and colleges granting degrees . . . and at those essentially military schools not conferring degrees . . . and a junior division organized at all other public and private educational institutions . . . provided that no such unit shall be established or maintained at any institution until an officer of the Regular Army shall have been detailed as professor of military science and tactics, nor until such institution shall maintain under military instruction at least 100 physically fit male students, except that in the case of units other than infantry, cavalry and artillery, the minimum number shall be fifty."

The Conference on Training for Citizenship and National Defense, Nov. 16-18, 1922, called by the Secretary of War, emphasized in its findings the importance of a high citizen morale with reference to national emergencies; a trained leadership for national defense; and the injection into the curriculum and the entire *regime* of our colleges at every possible point of the idea of preparedness for the defense of the nation. Great stress is put upon the "ROTC"

—the Reserve Officers' Training Corps—credit for attendance at which it is proposed to give toward academic degrees. Junior units are recommended for high schools and preparatory schools (in 1922, 38,523 students in junior units) for the purpose of stimulating interest in military work. All these proposals have been approved by the Secretary of War.

The War Department is also urging citizens' rifle practise as an important part of general civilian preparedness. Elaborate plans are being worked out so that the War Department will have accurate information on all the manufacturing plants all over the country.

There is also much propaganda for increasing the strength of the navy. It is stated now that the United States is below the 5-5-3 ratio agreed upon by the Washington Conference with respect to capital ships, and much pressure is being brought to bring the navy up to that standard.

Meeting of the World Alliance at Zurich

IT was in circumstances of special and peculiar stress that the Management Committee of the World Alliance for Promoting International Friendship through the Churches met in Zurich, Switzerland, on April 13-15. The critical situation in the Ruhr was at its acutest phase. The Ruhr question was the main topic on the agenda. French and German delegates were to meet around the same table, and with the delegates from twenty-two other national committees of the Alliance were to seek at least the outlines of a policy based on the Christian principles of right and good will.

The Conference met with the Dean of Worcester (representing the Archbishop of Canterbury) acting as chairman. At once three committees were set up—the main one, with a very representative personnel, having the Ruhr question committed to it. Through four days, including Sunday, the Management Committee and its three sub-committees worked with energy and application. It should be reported triumphantly that the World Alliance has created a national council in Poland and has now councils in twenty-seven countries. From all the National Councils came reports clearly indicating that the Copenhagen Conference last August gave a notable impetus to the growth of the World Alliance throughout Europe. The reorganization of the National Councils on a strictly representative basis is a new development of great significance. Britain has led the way in this departure and has reconstituted its National Council so that all its members are now elected and authorized by their denominational organizations. Thus the Church of England has twenty delegates, the Baptists six, Congregationalists six, Methodists twelve. Presbyterians three, Friends two, Salvation Army two and Unitarians two. Scotland and Wales have their own directly elected representatives. All the Churches have elected to the Council men of light and leading in their own denominations, and the British Council will have an authority such as no joint Anglican and Free Church Council has ever possessed since 1662, when Nonconformity began.

The Ruhr question was the predominant one at Zurich, and the Committee engaged upon it spent about twenty hours in discussing ways by which the Christian spirit might best be brought to bear on a problem that is forcing Europe and perhaps the world to the very brink of renewed war. The discussions were *in camera* but it may be said that, however delicate and difficult were some of the apparent deadlocks that were reached, the spirit of good-will was never departed from. Still a sigh of relief went up when a manifesto drafted by the Dean of Worcester and Sir Willoughby Dickinson was, by a few deft touches by Prof. William Adams Brown, moulded into a form which both the French and German delegates felt they could accept and commend to their compatriots. This resolution has already attained wide publicity not in the United States only but throughout Europe, and has received much commendation. It asserted the World Alliance's fundamental principle that the only way of escape from the present international *impasse* lies in applying the spirit and teaching of Christ, and urging all Christians to strive for the diffusion of such good-will as will demand the settlement of disputes by conciliation and arbitration. Passing from abstract principle to the concrete instance the resolution insisted that the most urgent step is to put reparations on a sound economic basis. To this end it called upon the League of Nations to convene an international conference (including Germany and the United States), to constitute a body to adjudicate on the issue, to organize necessary financial measures to carry its decision into effect and to set up a system of mutual protection for securing the general peace of the world. Should the League fail to take the initiative then other means should be found for convening such a conference.

The passage of this resolution through the Management Committee at Zurich recalled the dramatic scene at Copenhagen. The chairman of the Ruhr Sub-Committee, Professor Choisy, stated that it was an agreed resolution, attained after toil and anxiety, and he thought it should be adopted, if possible, without amendment. Eagerly the Management Committee acquiesced, and even vetoed discussion. The resolution was submitted and was carried unanimously. Then a German, a French and a Belgian delegate each offered a fervent prayer of thanksgiving. The old German hymn, written during the Thirty Years War, "Now Thank We All Our God," was sung with fervor, and then, all standing, and each speaking in his native tongue—and there was a babel of tongues present—the delegates joined in the Lord's Prayer.

* * *

Blessed are the peacemakers—not the peace wishers, or the peace hopers, or those who are willing to pray for peace—but blessed are those who make peace, who make it possible by uprooting the errors that feed war, by curbing the powers of the mischiefmakers that precipitated war, by laying the foundations of international good-will upon which the temple of justice can be erected.—*Charles E. Jefferson.*

Cruising Around a Changing World

XVII The Evolution of a Missionary

John van Schaick, Jr.

THIS is the story of how a young man went out to Japan as an apostle of Christianity, began by attacking the Japanese, their manners, customs and religion, and ended by loving ıd trusting them, giving his best and accepting their est and becoming their honored friend.

"The Evolution of a Missionary" is the story of ıe life of John Hyde De Forest, for thirty-seven years missionary of the American Board in Japan, as told y his daughter, Charlotte B. De Forest, president of ıe Kobe College for Girls. I was lucky enough to et in Kobe one of the few remaining copies of this iography, which was published by Revell in 1914, ıree years after De Forest's death.

Some of the principles illustrated by his life are o interesting and of such far-reaching importance for verybody that I must include a brief statement of hem in this series.

In the last few years of his life, while walking vith his daughter over the hills, he intimated that the ime had come to set down "the mature conclusions ıf his missionary experience," and he said that the nvironment of the mission field "had opened his eyes o God's working in all the world," and had been the neans of development for him far more than if he had tayed in a pastorate in America.

He did not get time to do the work, but his daugh- er has done it, with remarkable frankness and honesty ıs well as with filial love, in this interesting book.

De Forest was a Connecticut boy, born Hyde ınd taking the name of De Forest in order to comply vith the terms of the De Forest fellowship at Yale, vhich had been offered him. He was a country teacher, a student at Andover, a soldier in the Civil War, a Yale man in both college and Divinity School, ınd a Congregational clergyman.

The death of his wife, a revival in his parish, and a growing religious conviction sent him to the mission field in Japan. This was in 1874, when conditions were much more primitive and sentiment against Christians much more hostile than to-day.

In the usual labors of language study, teaching and preaching in Japan, writing books for mission classes in America, making missionary tours in America to arouse interest in the work, he passed his life. But he was an unusually strong, intelligent type of man. In time of fire, flood or famine, he threw himself with marked ability into relief work in the country he was trying to convert.

Back home, four years before he died, he made a great campaign "for American friendship with Japan." The Mikado decorated him with the "Fourth Order of the Rising Sun," ostensibly because of his services to soldiers in the Russo-Japanese War and for his labor in the famine of 1906, but really, every one believed, because of what he did to promote understanding of Japan in the United States.

Never having seen him or heard him, I realize that I am of no value as a witness to testify to those subtle things of personality and character which more than anything else make the man. And I should not take time on this great journey to read or write about De Forest if I did not have before me the original documents which his daughter wisely has incorporated in his biography—letters, journals and sermon extracts which are most illuminating.

In his earlier years he attacked the Japanese religions without any mercy. He took such subjects as "The Evils of Worshiping Dried Wood," "Medicine for Thieves," "The Funeral of the Seven Gods of Good Luck." He had many fierce debates with Buddhist priests.

Years later he wrote in his journal in Tokyo: "Mrs. De Forest and I went to hear Mr. Ebina (a native Japanese preacher). What a fine audience of six hundred, mainly university professors and students! And what a splendid unfolding of the text, 'I am,' making the deepest Buddhist truth of the 'Great Self' and the 'Minor Self' fairly shine with the Christian light of personality in God, the God of Love. Oh, if we missionaries knew this royal road of fulfilling rather than destroying, we should have ten times the power we now have. It makes me feel how small I was twenty-five years ago when I wrote that tract 'The Evils of Worshiping Dried Wood.' "

Previous to this time he had told his son-in-law, just entering the missionary field, that he had come to realize that the critical attitude of his early years was wrong, that he could not win people in that way to a Master who came "not to criticise the world but to save it," that the only way to get people was by sympathy, and that this point of view could be cultivated. "Evil was evil, but it need not be dwelt on to the exclusion of those good qualities that must be discoverable still in man made in the image of God." "He would seek for good in the Japanese character, find it, dwell on it in his own thought and in conversation with others, and use it as a seed from which to develop greater good. Not that he had not already loved the Japanese, but it had not been the love of insight and understanding."

And later he added this striking testimony to one of the profound laws of life, "that his new attitude and new practise had deepened and quickened his insight." He saw more because he trusted more.

I am not citing these things simply for future missionaries or ministers at home, but for hard-headed business men, lawyers, doctors, teachers, and in fact everybody.

During a period of anti-foreign reaction he once wrote to his Board at home and told this story: "The great Japanese general Hideyoshi was once cautioned not to trust a certain person who was suspected of being an enemy. Hideyoshi therefore took the first opportunity of handing his own sword over to this suspected person and asking him to hold it for a little while, thus putting his life absolutely in the hands of the suspected man. Hideyoshi was a brick; he knew men. By his very trusting them, he saved them to truest friendship. Japanese, while they make

mistakes, are to be trusted as friends trust friends."

Speaking of some Japanese Christian ministers under suspicion of heresy, he wrote: "I believe these men are loyal to Christ even if they absolutely refuse to accept the doctrine of the divinity of Christ as we have shaped it. And I don't want our mission even to seem to prefer a straight 'Lord, Lord,' to the doing of His will."

He wrote vigorously against the tendency to attribute to the whole nation the faults of some classes or some individuals, and urged avoiding sweeping generalizations about bad Japanese characteristics. He pointed out that we ought "to distinguish between human weaknesses which are common everywhere and those which seem emphasized locally." More timely words could not be imagined—both for all of us on this cruise and for people back home.

His fine sense of humor came out when the question arose about the views of some candidates for the mission field on the subject of future probation. He regretted that earnest men might be prevented from joining the field forces "owing to the unfounded assertions of prominent men, that it is necessary to a true missionary spirit that missionaries should have positive views as to the condition of dead men. If any one finds a powerful motive to missionary work in the condition of living men, he ought not to be pushed too hard on the state of the dead."

Among the best tributes that I have seen paid to the great religions of the East are those of this Christian missionary. They are of keen interest to us just now, visiting as we are these ancient shrines and temples and seeing the worshipers.

"I should like to impress upon your minds," he told an American audience, "that so-called ancestor worship (Shintoism) is one of the moral forces that has built up these strong family lines. Missionaries of the nineteenth century, as a rule, were thoroughly opposed to ancestor worship as a violation of God's commandments, and as the greatest obstacle to the acceptance of Christianity. But a great change is taking place in our thoughts about it. We see that worship does not always have the high meaning we give it in the Christian religion. We have hero worship and it is one of the best forces that build up character and patriotism. Moreover, we tend to a kind of worship of all whom we love. For myself I have long believed that ancestor worship is one of the best of preparations for the worship of the one great Ancestor of all men, and one of the strongest moral bonds in the life and progress of non-Christian peoples."

He then went on to declare that when he began he "was ignorant of Buddhism and the life of its great founder, of Confucianism and the mighty moral work it has done through long millenniums in the most populous empire on earth. I had to study and learn with open mind all the good I could discover in those systems; and this is one of the greatest blessings my life in the East has brought me. I had to see what my own Bible has always taught, but what I had failed to discover, the universality of the Light that lighteth every man coming into the world, east or west, and the universality of the Fatherhood of God. Just in proportion as I saw those greatest of blessed doctrines, I rejoiced to find lofty moral and spiritual truths in these religions; for then I began to know that God has always been there, lighting them as He does us, but giving them a different moral and religious education that in the fulness of time He might use us who have learned His name of Father to carry the glad news to His children of the East, and thus make us co-laborers with Him in binding into one blessed brotherhood the great East and the great West."

Such clear statement of the deepest convictions which more and more are binding modern Christians together, such testimony from one who lived thirty-seven years in Japan, is instructive and inspiring to many of us making our first pilgrimage.

In my humble opinion there is an evolution of all the work of the mission field as well as in the life of this missionary. That is one of the most cheering things with which we meet.

At Kobe where I got hold of the life of De Forest, we rejoined the ship after our overland trip—Kobe a port of six or seven hundred thousand people, on the inland sea of Japan at the foot of the rugged Rokko Mountains.

I have but little time or space to use for Kobe.

As always what we got there depended largely on what we took there. The people who are up on all kinds of wares and garments saw interesting shops. The people who are making a study of temples and shrines went off apparently with the same zest they had the day they landed. Business men looked up business men. Preachers hunted up preachers. Men of the world, good livers, looked up the high grade restaurants and the interesting dances. Disciples of Charles Dickens prowled through the little streets and haunted the markets to see the children of men go by.

We visited the Kobe Boys' College, run by the Southern Methodists in conjunction with the Canadians, of which a Canadian, C. J. L. Bates, is the president. They have a far better plant than most of these institutions, one thousand boy students, and a president with a magnetic, winning personality.

The American Board (Congregational) is back of the Kobe College for Girls. Forty-eight years old, with 800 pupils, situated, like the Kobe College for Boys, high up overlooking the lovely harbor, it made a deep impression on us.

The college motto literally translated from the Japanese is:

"Thou, exhausting thy heart,
"Thou, exhausting thy mind,
"Thou, exhausting thy soul,
"The Lord thy God shalt love,
"Like unto thyself thy neighbor shalt love."

This is the school to which Dr. De Forest's daughter, a Smith College graduate, had dedicated her life.

I wish I could put into words my admiration of the work of these Kobe colleges and my sense of the obligation under which they are placing all of us who want peace and progress.

The Japanese alumnae of the Kobe College for Girls have bought several acres of land a little out of town to which the college department is to be moved when buildings can be secured. The city site is overcrowded. When the land was taken over exercises

ere held in a public building near by, the students ave a play, "From the Age of the Gods," and Iiss De Forest said this to the large native audience: This college exists because a group of women in merica have formed themselves into a Christian Iissionary Society. They are very happy to have eceived the message of Christ from their ancestors; nd they believe that this message was not meant to be limited to any one country but is for all the world—that Christianity is a universal religion and that it is their responsibility and *privilege* to share it."

The privilege of doing this kind of work, the happiness of service in Japan, the beauty of the surroundings, the promise in the intelligent faces of growing boys and girls—all these ideas sink deep in us as we sail away from Kobe.

The Strike

F. Ernest Johnson

Research Secretary of the Federal Council of Churches

AT the height of the railroad shopmen's strike last summer the writer undertook to interpret the seniority issue in a statement which came to the attention of many persons of very decided views on the labor question. Seniority means the preference in lay-off and rehiring, pensions and other privileges, that is accorded on the basis of length of service. The statement pointed out that this set of privileges is so important a factor in the worker's status that if it were surrendered by the striking shopmen not only would their strike be lost but their union would be virtually destroyed. In other words, if men could not strike without losing all claim to their jobs and having to go back as individuals—if an employee of twenty years' service had to accept a status inferior to that of a strikebreaker who two months before was not even in the craft—then all that the union means in the shape of economic protection would be taken away.

This statement drew criticism. One university professor said that it was unsound from a moral point of view—it suggested that a man might quit his job and still lay claim to it, that he might retain his right to a job although refusing to work at it. On what ethical ground could such a position be maintained? At first sight the argument seems conclusive. Certainly there are, mathematically, no two ways about it: two workers can not occupy the same job at the same time. Moreover, we are all inclined to apply to such a situation the moral of the "dog-in-the-manger" story. And besides, the suggestion that a man's job can be anything other than a matter of contractual relationship between him as an individual and his employer cuts across a very strong legal tradition. The earlier history of the labor movement abounds in examples of court decisions holding illegal any collective attempt to interfere with that relationship.

But this is precisely the point at issue with reference to the strike. The labor union is a modern social phenomenon, and the strike likewise. However we may be disposed to regard it, is it not plain that in the collective refusal of workmen to work save under certain conditions we have a new kind of situation, one not contemplated in our older legal canons and not quite accounted for in our accepted moral codes? At its best, leaving out cases of violation of law or contract, the strike is precisely the thing that the writer's critic pronounced morally impossible: quitting a job and still laying claim to it. It is the insistence that the workman has a moral claim to his job just as the employer has to his factory, and that he has the same right to refuse temporarily to work because of conditions which he believes to be wrong that the employer has to lock his factory temporarily if unwilling to accept the workers' terms. This is the heart of the matter and it involves two questions: First, are we ready to recognize a job as the equivalent of property? The workers have no doubt on this point—they consider their jobs as their property, and they have no difficulty in justifying the use of aggressive tactics in defending them. The second question is, have conditions of modern life and work made necessary, or desirable, collective action and relationship which shall take the place of purely individual arrangement? Labor contends that this is indubitably true and that the strike is therefore no more a hostile act against the community than a lockout; both rest on the same basis. The issue here is one of what lawyers call equity. Labor is strongly convinced that, as a Justice of the Federal Supreme Court has suggested, freedom of contract presupposes some measure of equality in resources. Without the strike as a potential resort, labor feels that it would be utterly inferior in bargaining power to the employing and financial interests which have undisputed physical control of the plant. These two instruments constitute the major tactics of industrial war. Like the armed encounters of nations, they are the last resort in a contest between powers that are unwilling to abide by the results of negotiation. All that can be said against the strike and the lockout has been said against war, and vastly more. Yet war continues. No substitute for it has been found, or rather, no substitute has been accepted.

In the case of labor disputes an attempt has been made in Kansas to outlaw strikes, with a degree of success that remains a matter of dispute. But labor's attitude toward the industrial "court" is precisely that of the American Government and the Governments of Europe toward a world court with compulsory jurisdiction. They have all been unwilling thus far to accept it. They want the right to some last resort which can be determined independently with reference to each nation's resources. So it is with labor. The establishment of courts of both industrial and international justice having compulsory jurisdiction may probably be regarded as an ultimate certainty, but such a consummation presupposes an impartial code of law such as does not exist to-day. Of course the parallel between a labor strike and armed conflict between nations is far from complete. Quan-

titatively, the evils are not to be compared. Yet there are inherent in the strike all the terrors of a hunger blockade. In essence it is war. But labor prefers to accept the responsibility for reason and moderation in the exercise of this grave alternative rather than to submit to the decision of a public which in a crisis usually thinks first of its convenience and last about the justice of labor's claims. If the strike is a hard thing for the public to understand, the public's attitude toward a strike is an equally hard thing for labor to understand. Labor is told continually that the public's interest is primary and that the public's will must be done. But labor feels that the public interest is sometimes best served by temporarily disturbing the public's convenience. Labor reasons this way: The public is largely working people. If the workers' standards of life are lowered must not the community at once suffer? And even on the ground of fair play alone, how can the public vindicate its demands if they are made without reference to the merits of the controversy?

One of the most regrettable facts in the industrial situation is labor's distrustful attitude toward the courts. Were that attitude different the "right to strike" would doubtless be less tightly grasped. Often it is based on a prejudice that one might call blind were it not so characteristically human. But there is a considerable ground for it which can not be ignored. Take for example the recent decision of the Supreme Court on the Minimum Wage Commission Law in the District of Columbia. One need only turn to Mr. Chief Justice Taft's vigorous dissenting opinion to understand labor's grievance against the courts. Mr. Taft says, in effect, that the Court departed from its proper function in arguing partisan economics instead of confining itself to the law and the Constitution. Labor, from coast to coast, has read that statement and its distrust of the courts will be measurably increased by it.

It is in connection with the strike that the fundamental ideas of the labor movement are most clearly seen. It must be admitted that the violent acts of strikers make a cumulative indictment whose seriousness the responsible leaders of labor fully recognize. Probably the most bitter attacks of employers and even of those publicly paid representatives of employers' associations who have too little conscience about the tales which they disseminate, have a rather definite basis in fact, however exaggerated they may be when considered quantitatively. Yet all such deeds are strictly comparable to what the average man does when his back is against the wall in the defense of the thing most precious to him. Probably a conviction could seldom be had in the case of a man who used violence upon another who entered in hostile fashion his place of business, regardless of what a truly Christian judgment of his act might be. What is the counterpart of this property right in the life of the workman? There is but one answer—his job. And the worker displays toward that job, which is his property, the same fierce jealousy that characterizes the property-owner's attitude toward his possessions. Who touches a man's job touches his life.

Horrible and unjustifiable as was the Herrin massacre, its explanation is doubtless to be found in this fundamental attitude of workingmen. They go mad and act like brutes over the right to a job. A union town imparts to its children a bitterness toward the non-union worker—the "scab," the Philistine—that is comparable to the hereditary bitterness toward Germany that Alsatians have imbibed with their mothers' milk. It is reported that in a West Virginia town the school children recently refused to attend the school because the school building was being heated with coal from a mine not being worked by union men, but by non-union men, or men who had dropped out of the union. The mine was being worked on the open shop basis, and the scholars went on strike. Mr. Royal Meeker, now head of the Pennsylvania Department of Labor, once said that it was folly to talk of the "workingman's psychology," because the workingman has precisely the same psychology as the employer, and that is what makes the trouble!

To be sure, labor's attitude commonly takes its temper from the economic force in the background, and hence from the idealistic point of view there is a fundamental fallacy in the prevailing labor philosophy. The writer once remarked to a labor leader that from the churches' point of view the ultimate question is always one of right. He replied with a smile, "From my point of view, it is a question of munitions"—that is to say, economic resources for a struggle. There is much of this force psychology in the labor movement.

In all fairness, however, one might ask, what body of people is to-day free from this force psychology? Force is still the main dependence of nations. Governments that do not count in terms of gunboats and battalions get relatively small consideration from powerful governments. "Article Ten is the heart of the Covenant." Employers very generally depend on secret service, private police, the control of the civic power and a financial surplus large enough to finance a fight. So labor with its emphasis upon coercion is but reflecting the prevailing philosophy of the day.

Perhaps it involves some stretch of the imagination on the part of a person who looks at labor troubles from a distance, to find anything idealistic in a strike. But a careful observer will find in a great labor struggle a loyalty and sacrificial devotion that are akin to patriotism or even to religious devotion. Again and again men have sacrificed their jobs, have suffered eviction from their homes and ostracism from their associates, because of a conviction that an eternal principle was involved in their strike. Women and children have joined in the struggle as they would participate in a religious crusade. And in the fires thus kindled the leaders of labor are forged. If they are belligerent and non-co-operative probably this background of struggle is responsible. The strike is a great evil, but labor regards the effort to suppress it by law as a forcible disarming of one combatant while the other is left in possession of his weapons. No one can deal with the labor strike who does not see in it a large measure of idealism and righteous purpose, however he may appraise it in a particular situation.

Vest Pocket Lay Sermons

XXVII Spotted Consciences

Agricola

MEN are honest in spots, rarely through and through. A man may be a good neighbor, a kind and loving husband and, generally speaking, a model citizen, and yet fail to pay his income tax. If he belongs to an up-town club he may have a private locker, yet make temperance speeches in church meeting and vote the Prohibition ticket.

On board yacht he has a select stock of liquors. Away from home he may have a love nest in a luxurious apartment, or even maintain two complete establishments, separated from each other by only a few city blocks. In the directorate of a great corporation he votes to retain a twelve-hour day for his employees, while on the Fourth of July he waxes eloquent on the priceless boon of liberty.

There is little consistency between practise and profession. Practical life is largely divorced from religion or political creed. And the most discouraging feature is that conscience does not seem to trouble. We are Pagans in a so-called Christian civilization. The theories of Jesus have spread a veneer over us but do not reach far beneath the surface.

One of the most widely entertained maxims of to-day is that it is entirely permissible to cheat the government and the railroads. It is no sin to lie to the assessor, or ride on the train for nothing if you can escape the conductor. Taxes are a nuisance anyhow, and moreover they are too high. Why pay more than is absolutely necessary? The railroads are extortionate in their charges. Let us beat them at the game if we can and if we succeed chuckle at our smartness.

Such frauds honeycomb the moral character. If a man is dishonest in business, he shall not "stand before kings." To be honest when no one knows is the basic test of a man. Lying to corporations or the government will beget lying to neighbors and friends. Diogenes might burn out many a candle in these modern days and Cato would feel lonesome in some of our legislative halls.

Breaking the Eighteenth Amendment has become rare sport in some quarters, and cause for much boasting. Sumptuary laws somehow have never commended themselves to Epicurean consciences. Our religion stops when it reaches our easy-going habits of eating and drinking. Make a cross-section of a *bon-vivant* and you would find a curious arrangement of moral strata. Adjoining a dilettante estheticism which daintily chooses the primrose paths of life, you will see a rude contempt for moral scruples, and a layer of fine, robust patriotism in its older and hallowed sense. We are righteous and law-violating in spots, and blissfully unconscious of the inconsistency.

Fortunately there are Lincolns and Roosevelts who acknowledge fealty to the higher ideals and who scorn to live with a guilty conscience. We are cleaning the spots off of many consciences. Higher and higher go the moral standards of business and daily life, and constantly more there be who enter therein. Day by day we are lessening the number of spotted consciences and multiplying those *"sans peur et sans reproche."*

An Apology for Propaganda

Edward A. Lewis

WE hear so much about propaganda these days that it seems as if somebody must have organized a League for the Propagation of Propaganda. It is time for this League to look out for its laurels, however, as a movement is now on foot to organize a League for the Prohibition of Propaganda. The opening gun of the opposition forces has already been fired, and we shall soon have the war of L. F. T. P. O. P. vs. L. F. T. P. O. P. added to the growing list of the world's conflicts. (Those desiring to be on the winning side should enlist in the —L. F. T. P. O. P.!)

The bugle was recently sounded by President Hopkins of Dartmouth, summoning college men to consecrate themselves to the great task of "early and utter elimination of the spirit of propaganda." Dr. Hopkins called for volunteers to give "militant opposition to and repudiation of this spirit, whether it emanates from the manufacturers' association, the offices of organized labor, the editor's column, the preacher's pulpit, or the college professor's desk."

How successful the recruiting will be is a matter of conjecture, but doubtless many will respond to the clarion call to fight in this far-flung battle line. There are others, however, who will demur, and some of them will do so because they see in the spirit of propaganda not a monstrous and formidable enemy of all that is good and holy, but, on the contrary, a beneficent and dynamic force which is Christianity's most powerful ally.

Dr. Hopkins' wrath would seem to be due to his misconception of the essential nature of the thing in question. Many propagandists are indeed guilty of "distorting truth and of clothing plausible falsehood with respectability," and to attack this practise, even militantly, is certainly a laudable undertaking. But to indict the Spirit of Propaganda because of the acts of these malefactors is as unjust as it would be to condemn the use of fire because of the acts of incendiaries.

The word "propaganda" has been bandied about so much and so carelessly since the war that it can hardly be used in its true sense to-day without an apology. It is a shame to force a perfectly respectable word to carry an unwonted implication of disparagement, yet this is just what is being done in this case.

Propaganda may be insidious, and too often is, but it is by no means necessarily so. At the Institute of Politics the word was defined as "publicity with a purpose, insidious or otherwise," and consultation of any good dictionary proves the validity of this definition.

Let no man hesitate to engage in the dissemination of the faith which is in him lest the word "propagandist" be hurled as a deprecatory epithet against him. The apostle Paul was a propagandist of the first magnitude, and no one can be "fervent in spirit" and loyal to Christ without being something of a propagandist.

If men can be saved from the consequences of evil only by following the ethical teaching of Jesus, and if we are "co-workers together with God," who, we are told, "would have all men to be saved," it is obviously our duty to spread the gospel; for how shall men believe a faith which they have not heard, and how shall they hear without—propagandists?

There is much of evil and ignorance and distorted truth and plausible falsehood clothed with respectability in the world, but the proper procedure is not to put the spirit of propaganda under the ban, but rather to stimulate this spirit in the hearts of honest and enlightened men and women so that they will go forth with power and overcome evil and error with goodness and the truth.

We need have no fear that truth will be unable to get itself accepted in the open market—if it be given a fair share of the advertising.

Our task is not to suppress propaganda, but to propagate truth—a task which we should prosecute more vigorously than is our wont.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Lack of Exercise

ONCE upon a time there was a Man of Business. And he was Tired. And I have never been able to learn what it is that Maketh the Tired Business Man Tired. But this man was really Tired. And he went unto a Physician, who took his Blood Pressure and listened to his Heart Action, and said, Thou must have Outdoor Exercise.

So this man joined a Golf Club, which cost him an Entrance Fee of Five Hundred Shekels and Two Hundred Shekels more for Annual Dues. And he bought some Clubs, and some Balls. And every time he set a Ball on the Tee, it was another Dollar Bill that he sent off into the Tall Grass. And what Exercise he did not get, his Caddy got hunting for the Balls.

And he bought an Automobile to take him to the Golf Club and back. And his Blood Pressure went down, and so did his Bank Account.

And one day he received a Beautiful Letter from the Bank, telling him that his Bank Balance was written in Red Ink. And he hurried down to the Bank and discovered that it was easy to make and possible to float and hard to pay a thirty days' Note.

And he began to Worry and his Blood Pressure went up again.

And he talked it over with his Wife.

Now she was wise in her generation. And she inquired of him, saying,

How far is it around the Golf Course?

And he said, I should think about Five Miles, not counting the Nineteenth Hole.

And she inquired, How far is it to the Golf Club?

And he said, About two Miles and the Half of a mile.

And she said, Thou didst buy an Automobile to take thee five miles for the privilege of walking five miles.

And he considered the matter.

And he sold his Automobile, and he sold his membership in the Golf Club, and he and his Wife they walked up to the Golf Club and back, and he felt as good as if he had walked five miles around the course.

And he said, To-morrow we will walk in another Direction.

And they walked as far in another Direction, and rested together, and had a Glass of Lemonade and returned. And I like my Lemonade with a Sprig of Mint in it.

And he said, This doth not exercise mine Arms, but I have an Hoe and a Garden. So he and his Wife worked in the garden.

And his Blood Pressure came down and his Bank Account filled up.

And he said, There are men who ought to play Golf, but I am not one of them, and I am getting the value of it in other and Less Expensive ways. For there is little need that I should keep an Automobile to convey me Five Miles for the sake of getting me to a place where I can walk Five Miles.

And if his Blood Pressure getteth much lower and his Bank Account much higher, it may be that he will again take up Golf.

* * *

"STILL WEARING A SWORD"

To the Editor of the Universalist Leader:

Please allow space for a word of interpretation of John 18 : 10 for the sake of your correspondent of April 28: "Still wearing a sword!" There is no reason to believe Peter wore a sword always. But he was a doubter, and we may believe that he had put on the sword for this occasion, knowing the possibility of attack, and never having really understood the kingdom of love Jesus was trying to build, any more than most so-called followers of Jesus to this day. Twenty whole centuries and still wearing a sword!

In Luke 22 : 38 Jesus did not say "It is enough," meaning "two swords are enough." He said (see Moffatt's translation), "Enough! Enough!" meaning, "Say no more!" It was not commendation but rebuke. The thought underlying the words of Jesus all through the last supper was that of betrayal, arrest, death. At the end Peter protests his faithfulness, but Jesus, knowing his instability, foretells his denial. With that thought of the possible faithlessness of his other followers in mind, Jesus turns to them to test them, saying in effect: "I sent you out without purse or sandals. But while you lacked the things of the world you did not lack for anything of the true spiritual possessions. But now, in this time of deathly danger, whoever relies upon the things of the world to save him, let him provide himself with them now, for he will have need of them

soon. Make your choice between reliance on the things of the spirit, or upon the sword." And when they produced two swords from among the twelve, he knew he had tested them, as well as having verified his judgment of Peter who carried one of them, and he said, "Enough! Say no more!" It was useless at that late hour to attempt to teach them further: if they had already failed to understand him, words now were of no avail. And a few moments later in the Garden he reaffirmed his teaching against violence both by deed and word: by his quiet surrender, and by his rebuke, "Put your sword back into its place; all who draw the sword will die by the sword." And the Christian scribes to this day have been hard beset to subvert his meaning, though he sealed it with his death. Yes, he meant it!

L. Griswold Williams.

Reading, Penn.

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OUR RELATIONS WITH THE UNITARIANS

To the Editor of the Universalist Leader:

I came into the Universalist Church from the Methodist denomination a number of years ago, by the way of Unitarianism. After my break with the Orthodoxy of my childhood, there was a period of a year when I was most unhappy, having no church home and knowing of no others who believed as I was coming to believe. Then I wrote for some Unitarian literature, in response to an advertisement in a magazine, and found there was a group of Christian believers who held the very positions I was approaching. Becoming interested in the local Universalist church (there was no Unitarian church in the city), I soon found myself comfortable and discovered many Unitarian-Universalists.

For the last seven years I have been a minister in the Universalist Church, and I have come to so love the Church that I feel more at home in it perhaps than I might feel at once in any other denomination. Yet I think there are numerous Unitarian churches, and liberal Congregational churches, in which I could serve with absolute freedom, and a growing sense of unity. I hope I have not lost all the fervency and feeling which I once knew as a Methodist. I think there is a legitimate place for some expression of the emotions in religion, and it is in view of this conviction that I say we should recognize the worth and fellowship of our liberal co-workers, wherever they may be found. For one, I would say a hearty welcome and full fellowship to those Unitarian, or other liberal Christian, friends who may find it convenient to worship in Universalist churches.

Harry F. Shook.

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A WAR BASIS

At present industry is organized on a basis of warfare. Employer is arrayed in competition against employer, worker against worker, employers against workers, consumers against both employers and workers. It is assumed that the employer should seek the highest rate of profits, the worker the highest wages, and the consumer the lowest prices. So long as self-interest is the basis of industry—employer, worker and consumer, each for himself—strife and warfare are inevitable and irrepressible.

One of the most dangerous phases of self-interest in industry has been the part it has played in bringing about wars between nations. It is now generally recognized that the great war was caused chiefly by commercial rivalry between the great powers. Just now the commercial interests of the various nations are engaged in "the war after the war" for the markets and raw materials of the world.

It is obvious that this intense commercial struggle may result in further wars between nations. And it does not require a vivid imagination to foresee the consequences of another world war. The instruments of warfare are more and more deadly and destructive. Means are now at hand for obliterating whole cities and populations within a few hours. There is no question but that another war on anything like the scale of the last war will sound the death knell of modern civilization.

The great need of the hour is a cessation of strife. All our boasted wealth, wonderful inventions and incalculable mechanical power will prove to be an unstable foundation if we continue to dwell together in strife—individual against individual, class against class, nation against nation.—*Kirby Page, in Christian Century.*

* * *

FUNDAMENTALS*

There are fundamentals and fundamentals, and the pity of it is that sometimes we allow the babble of cheap talk made by the self-styled fundamentalists to render us oblivious to the questions which are really at the foundation of all religious thinking. It is these matters which Professor Jones and his associates have attempted to discuss in a little book* recently published, entitled "Religious Foundations." The book came into being, it is explained in the preface, because a group of men decided that a printed volume could reach more people than the religious Summer School which they had been holding at intervals of two years or so at Haverford College. Eight men were asked to contribute discussions of ten fundamental problems, and, although each worked independently, the result is a unified whole.

Because the first three questions to be considered were closely allied, Professor Jones of Haverford, the editor of the book, wrote them all. How shall we think of God? How shall we think of Christ? How shall we think of man?

In discussing how we shall think of God the author's first step is to sweep aside the logical proofs, which entertained the minds of the Middle Ages. In their place he puts experience of spiritual reality—knowledge of truth, perception of beauty, acceptance of values. Particularly he emphasizes the immanence of God, our feeling that He is within us and working with us. But he is not content to accept the Life Force as God; he goes beyond Shaw, and declares that God is above as well as within.

Continuing the same line of thought, Professor Jones focuses his attention upon Christ, and seems to pass neatly between the Scylla of Unitarianism and the Charybdis of Trinitarianism, but the distinction he draws is more than mere sophistry. His assertion is that the old idea of the supernatural is gone, that modern science has shown that all things obey law. The miracles, if they occurred, occurred in obedience to laws which we happen not yet to have discovered. Hence it is possible for Jesus, though a man, to be a genuine revelation of the nature of God.

Man himself contains a revelation of God, and it is a realization of this fact that has killed the old doctrine of man's depravity. It is in this third chapter that Dr. Jones discusses the Holy Spirit, and thus completes his modern interpretation of the Trinity.

After the carefully interwoven trilogy by Professor Jones, the transition to Dean Sperry's reflections on our attitude toward nature seems abrupt, but after reading a moment we see that essentially the same attitude has been preserved. The next chapter, that on human relationships, is written by no less an expert than B. Seebohm Rowntree, whose work with the employ-

*"Religious Foundations," by Rufus M. Jones and others.

ees of his cocoa factory, and whose survey of York, England, have made him famous. He lays down a program for industrial progress, and suggests our attitude toward war and other evils. The basic fault of the present system is its foundation in selfishness, and it is only an order built on love that will succeed.

The underlying difficulty in any discussion of the Kingdom of God, as A. Clutton Brock recognizes, is the existence of two contrary conceptions. The first is that of a static kingdom, to be brought into being at some definite time. This was the idea held by the Jews, and by the early Christians as well. Much in what Jesus is reported to have said seems to support this view, but on the other hand a great many of his sayings are quite incompatible with it. These would indicate a belief in a kingdom which always exists and which we can aspire to and even reach, to some extent, in our daily life.

Professor Grant's discussion of the Bible is scholarly and in accord with the best of modern thought. Dr. Jacks, on the problem of evil, attempts to discuss our attitude toward evil rather than to give any philosophic explanation of the existence of evil. Professor Lyman, although obviously hampered by limitations of space, makes a beginning in defining progress and sets forth some of its various aspects. The concluding chapter, which discusses the life beyond and is written by Prof. Francis G. Peabody, can be reduced to the simple doctrine that the best preparation for life after death is a good life before death.

Compact with thought, abreast with the modern currents of religious ideas, always and unfailingly clear, the little volume presents to ministers and laymen alike a valuable stimulus to careful thinking. Not what we shall think, but how we shall think, is the thesis throughout. The course is suggested and defined, but the thinking itself is left to the reader. Thought undertaken with the guides which this book offers is very likely to be fruitful.

G. H.

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THE WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM

"How the United States Can Help in the World Crisis To-day" was discussed at the Conference of the National Section of the Women's International League for Peace and Freedom, which was held in Washington in March. The League has members in all but six of our states and is organized in twenty-one different countries. Its object is "to promote that peace between nations, races and classes, which is based on justice and good-will, to outlaw war, to substitute law for war, and to cooperate with women from other countries who are working for the same ends."

The international situation was summed up by Mrs. Lucy Biddle Lewis, of Philadelphia, the National Chairman, in her report of the International Emergency Peace Conference at The Hague last December, when it was held that all the European countries, France and England as well as Germany and the other nations, would benefit materially and morally from a revision of the Versailles Peace Treaty, based on international justice and good-will.

Rachel Davis-DuBois, recently returned from The Hague Conference and several months in Europe, where she studied the Youth Movements of various countries, said that she felt that the youth of the world was measuring up to its responsibility to build in the midst of things as they are the things which ought to be. The European young people are not perpetuating the spirit of hate engendered by war. The World League of Youth is against all use of force. Many young people's groups in the United States are studying the causes of war.

Amy Woods, National Secretary of the Women's International League, and Mrs. Robert LaFollette analyzed the "Army Reorganization Act of 1920." Mrs. LaFollette said in part:

"In order to keep in mind the far-reaching purpose of the Reorganization Act, we must place emphasis on the fact that both the Chamberlain Bill and the Wadsworth Bill contemplated universal compulsory military training.

"But the American people would not stand for compulsory military training. They put a stop to it. And it was very largely through the efforts of women that universal compulsory military training which seemed headed to pass both Houses of Congress and to be approved at the White House, really never got through either House in Congress."

Louis Gannett, associate editor of the *Nation*, addressed the Conference on "American Imperialism." He said, in part:

"Since the war we have become a capital-exporting country. Our capital is invading all Latin America, and it usually happens that where capital goes the flag and the marines follow. Our marines went into Nicaragua in 1912 to protect the investments of certain New York bankers, and they have been there ever since. Our marines occupied Haiti in 1915, and promptly established a new constitution which facilitated the acquisition of sugar lands by American capitalists. Our marines occupied the Republic of Santo Domingo in 1916, and established a navy paymaster as minister of finance.

"Every-day American citizens are hardly aware of the campaigns in these Latin republics, but they have to pay taxes for the maintenance of the marines. If the American people does not want to find itself with Irelands and Indias on its hands it will have to say to the State Department, 'Let the bankers loan if they please, but our Government will give them no aid, encouragement, or protection. Above all, we will not let our soldiers be used to collect their debts or to give their investments special protection.' "

Harold R. Peat, the famous soldier of the World War who is now devoting his life to the cause of peace, addressed an enthusiastic audience at one of the sessions. He said in part:

"Possibly you may have to go to war to find out that for every Victoria Cross that is pinned upon the breast of any soldier in any war, that for every Congressional Medal won in any war, there are also ten thousand wooden crosses that we never read or think about.

"When I was in school, when I read of a war or read of a soldier I always thought of glory, romance, and heroism. I never once, in any of the grades of my school as a Canadian boy, read the story of war, as war is. I never read a chapter or a line that would have caused me as a child to hate war, and if my school teachers did not teach me to hate war, then they certainly taught me to glorify war.

"In the last war, the most popular slogan was that it was 'a war to end wars.' I do not know where that slogan arose, but I know it came from the Americans. I believe that the United States won the war, not because your soldiers were better than ours, but because of a wonderful promise you made to the soldiers when you said to them the one thing that would put life in their hearts at a time when they were very tired and discouraged, you said: 'Boys, this is a war to end wars.' I have seen men with my own eyes, who said: 'Oh, God, I do not mind dying myself so long as my boy will not have to go through the same thing that I am going through.'

"What are we doing to-night, as individuals and organizations all over this world—I refuse to mention governments—as individuals and associations, and what have we done since 1918, to make good the promise?

"Recently I have examined the textbooks of different nations and find that in regard to war they are all alike. The word *defeat* does not appear in the pages of textbooks. Every school room in every country in this world teaches the boys that in every war they have always won. This was true of the Germans before the war. Their textbooks taught the invincibility of the army. The English textbooks, have only a passing reference to the American Revolution. Words like this: 'They revolted and because we were in trouble with France, and did not want the colonies anyway, we let them go.'

"I believe we ought to have a conference of the ministers of education of all nations. Japan, France, England, Canada, Germany, United States, if they had a minister of education, should come together around a table and draw up a real story, an international story, showing the *facts* relating to war. Not how we have licked one another in the past."

Home and Children

IN THE DAWN

Hope! The nations stand together on the borders of a dawn
That shall dim the noonday splendor of the ages that are gone.

Peace, and light, and hope of morning! Let the belfries reel and sway
While the world is swinging swiftly out of darkness into day.

Into light beyond our dreaming, into peace, good-will toward men,
Hope beyond the poet's vision, joy beyond the prophet's ken.

Forward then! And onward, upward, toward the greater days to be,
All the nations singing with us one great song, fraternally.

Up and up, achieving, failing, weak in flesh but strong of soul—
We may never live to reach it. Ah, but we have seen the goal!

Odell Shepard.

* * *

THE CAUSES OF WAR

MY master asked me what were the usual causes or motives that made one country go to war with another? I answered they were innumerable; but I should only mention a few of the chief. Sometimes the ambition of princes, who never think they have land or people enough to govern; sometimes the corruption of ministers, who engage their master in a war in order to stifle or divert the clamor of the subjects against their evil administration.

Sometimes the quarrel between two princes is to decide which of them shall dispossess a third of his dominions, where neither of them pretend to any right. Sometimes one prince quarrelleth with another, for fear the other should quarrel with him. Sometimes a war is entered upon because the enemy is too *strong*, and sometimes because he is too *weak*. Sometimes our neighbors want the things which we have, or have the things which we want, and we both fight till they take ours, or give us theirs. It is a very justifiable cause of a war, to invade a country after the people have been wasted by famine, destroyed by pestilence, or embroiled by factions among themselves. It is justifiable to enter into war against our nearest ally, when one of his towns lies convenient for us, or a territory of land, that would render our dominions round and complete. If a prince sends forces into a nation where the people are poor and ignorant, he may lawfully put half of them to death, and make slaves of the rest, in order to civilize and reduce them from their barbarous way of living. It is a very kingly, honorable, and frequent practise, when one prince desires the assistance of another, to secure him against an invasion, that the assistant, when he hath driven out the invader, should seize on the dominions himself, and kill, imprison, or banish the prince he came to relieve. Alliance by blood or marriage is a frequent cause of war between princes; and the nearer the kindred is, the greater is their disposition to quarrel. Poor nations are hungry, and rich nations are proud; and pride and hunger will ever be at variance. For these reasons, the trade of a soldier is held the most honorable of all others; because a soldier is a *Yahoo* hired to kill, in cold blood, as many of his own species, who have never offended him, as possibly he can.

There is likewise a kind of beggarly princes in Europe, not able to make war by themselves, who hire out their troops to richer nations, for so much a day to each man; of which they keep three-fourths to themselves, and it is the best part of their maintenance; such are those in many parts of Europe.

"What you have told me," said my master, "upon the subject of war does, indeed, discover most admirably the effects of that reason you pretend to; however, it is happy that the shame is greater than the danger; and that nature has left you utterly incapable of doing much mischief.

"For, your mouths lying flat with your faces, you can hardly bite each other to any purpose, unless by consent. Then, as to the claws upon your feet, before and behind, they are so short and tender that one of our *Yahoos* would drive a dozen of yours before him. And therefore, in recounting the numbers of those who have been killed in battle, I can not but think you have said the thing which is not."

I could not forbear shaking my head, and smiling at his ignorance. And, being no stranger to the art of war, I gave him a description of cannons, culverins, muskets, carabines, pistols, bullets, powder, swords, bayonets, battles, sieges, retreats, attacks, undermines, countermines, bombardments, sea-fights, ships sunk with a thousand men, twenty thousand killed on each side, dying groans, limbs flying in the air, smoke, noise, confusion, tramping to death under horses' feet, flight, pursuit, victory; fields strewed with carcases, left for food to dogs and wolves and birds of prey; plundering, stripping, ravishing, burning, and destroying. And, to set forth the valor of my own dear countrymen, I assured him that I had seen them blow up a hundred enemies at once in a siege, and as many in a ship, and beheld the dead bodies drop down in pieces from the clouds, to the great diversion of the spectators.

I was going on to more particulars when my master commanded me silence. He said, whoever understood the nature of *Yahoos* might easily believe it possible for so vile an animal to be capable of every action I had named if their strength and cunning equalled their malice. But as my discourse had increased his abhorrence of the whole species, so he found it gave him a disturbance in his mind to which he was wholly a stranger before. He thought his ears being used to such abominable words might, by degrees, admit them with less detestation; that, although he hated the *Yahoos* of this country, yet he no more blamed them for their odious qualities than he did a bird of prey for its cruelty, or a sharp stone for cutting his hoof. But when a creature pretending to reason could be capable of such enormities, he dreaded lest the corruption of that faculty might be worse than brutality itself. He seemed, therefore, confident, that, instead of reason, we were only possessed of some quality fitted to increase our natural vices; as the reflection from a troubled stream returns the image of an ill-shapen body, not only larger, but more distorted.—*From Gulliver's Travels, by Jonathan Swift.*

Young People's Christian Union

THE DIRECTOR'S DATES

May 27. Winder, Ga.
May 29. Chapman, Ala.
May 30. Brewton, Ala.
June 3. De Funiak Springs, Fla.
June 4. Hamburg, Fla.
June 30. Vermont Y. P. C. U. Convention, Woodstock.

* *

THE OLD OAKEN BUCKET

The scenes of my childhood are located in so many different places, and these are so widely scattered, that it is only rarely that anything more than fond recollection can present them to view. However, I do manage occasionally to revisit some of them in person, and the strangest thing is that the place that is dearest to me, among these childhood scenes, is one where I never lived!

However, as this was the only place where I ever had frequent acquaintance with an old oaken bucket that hung in the well—and also with a long handled dipper that hung by the sink—and as this was the only place where I ever ran away to an old swimming hole, this home of my father's boyhood chum where we used to visit nearly every summer is one that I always revisit with keenest pleasure.

A perfect spring afternoon, when I was to visit the Meriden Y. P. C. U. in the evening, saw me tramping the familiar highways and byways. First came a visit to "God's Acre," where my grandfather, who was an ardent Democrat and an equally ardent Universalist, and my father, who was an ardent Republican, and also an ardent Universalist, have left behind their earthly tabernacles and journeyed on to the land beyond the river where there is neither Greek nor Jew, Barbarian, Scythian, German, Frenchman, Britisher, or Yankee, but where all God's children can dwell together as brethren. It ought to be possible for those of us who remain on this side of the river to begin to learn the lesson of tolerance which we shall have to learn over there, if we are to be happy in a Universalist heaven, and fix up some scheme, whether it bears a Democratic or a Republican label, or neither, by which we might all dwell together in peace.

Then I tramped over the old place where we visited each summer, once having to explain that I was not a bootlegger, seeking either to bury or unearth some of the stuff that fools persist in drinking. There was a hurried call upon boyhood friends, and then the trolley back to Meriden to the hospitable parsonage, when Mr. and Mrs. Taylor and Laura make a denominational tramp welcome.

Beginning Right

For a number of years there was no Union in the Meriden church. The young people who had made this one of the most dependable Unions in the country had grown a bit older and moved away, many of them to occupy various Universalist pulpits, or to marry those who occupied Universalist pulpits—and there was no one ready to take their places.

But Ruth Downing gathered together a group of boys and girls, and before long had such a good Junior Union that she was made State and then General Superintendent of Junior Work for the Y. P. C. U. Now those boys and girls are young men and women, and have graduated into a Senior Union, which is just completing its first year of work, and "every day and in every way it is getting better and better." Next fall its membership will be increased about fifty per cent by the graduation of another group of Juniors, whose places will be taken by a large number of eight and nine year olds, who will be the Senior Union in 1930.

Meriden has learned the lesson of beginning right, and all who doubt the value of Junior work should visit St. Paul's Church and Y. P. C. U.

Along with the other good things which have happened there is the fact that Ruth Downing, the hereinbefore mentioned Junior Superintendent, is taking her kindergarten training in the near-by State Normal School, preparing herself for missionary work wherever she is most needed, thus keeping up the remarkable average of the Meriden district of sending some one into life-service for the Universalist Church every two and a half years. Just think what would happen to the spread of the Christian faith and of our understanding of it, if all our churches, in proportion to their size, did as well.

* *

MORE SCENES OF MY CHILDHOOD

The next day saw me in Stamford, where I had another afternoon of tramping over familiar paths, and an evening of visiting with old friends. The city is nearly three times as large as it was when it became a city some thirty years ago. It is a combination of the usual New England manufacturing center and a well-to-do suburb of New York. It is one of the few places in New England that has streets that are wide enough for the present day.

It is strange how buildings and grounds change in size. When I was a lad, the old stone church and our house which stood across the street, were large, and our front yard partook of the dimensions of an estate. Then I came back after several years, and found a little church, and a house and yard that were curiously shrunken. Now another visit reveals a growth in them all, the church is of ample size—it actually seats between three and four hundred—the house is comfortably large, and the ground around it now gives ample space for three dwellings. I wonder if I have seen these things in their right proportion at last. I am certain that I never have before.

The Friends' Church

In the congregation on Sunday morning were many familiar faces, even though the years have changed some hairs to silver gray, and have added to the wrinkles, but all the wrinkles I saw were the kind that are made by smiles and not by frowns, and so are really a mark of youth.

This is a friendly church. Some Congregational friends of mine who attended the service suggested that it ought to be known as the Friends' Meeting-house, even if the worshipers were not followers of William Penn.

And best of all, I met there again in the congregation the Sunday school teacher of my boyhood days, Lyman C. Root, one of those men whose honest, upright character, whose consideration for others, whose quick rebuke of anything wrong or mean or selfish, and whose willingness to serve in any capacity, made his teaching that contagion of Christian personality which, in the judgment of the Religious Education Association, is the kind that counts for the most, whatever the subject matter of the lessons or the teaching equipment may be.

And now, after a delightful evening at a Metropolitan District Union meeting at the Church of the Divine Paternity, a passing view of the place where I was born, and a journey of a few thousand miles through New York and Brooklyn subways, I have come to Baltimore, and am waiting for the Old Bay Line steamer to take me the next step on my journey back to Dixie.

Stanley Manning,
Director of Young People's Work.
Baltimore, May 14.

* *

For the Quiet Hour

"It is comparatively easy to be 'on the move,' but to wait until 'our hour is come' is often a tremendous task."

Battles nor songs can from oblivion save,
  But fame upon a white deed loves to build;
From out that cup of water Sidney gave
  Not one drop has been spilled.

Lizette Woodworth Reese.

The Scriptural emphasis has unfailingly this distinction, that a Presence is unveiled in whom the soul can rest. We are not dealing merely with laws of life which it is our welfare to heed and our destruction to ignore. The confidence reaches behind and beyond the laws, and it seeks the One whose thought and purpose find expression in them.

J. H. Jowett.

Sentiment is not going to end war. Nor are we going to drift into permanent peace. Men drift down, not up.

Frederick J. Libby.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass

A FELLOWSHIP MEETING IN WASHINGTON

Calvary Baptist Church of Washington, D. C., is a very live organization. The Sunday school numbers several thousand and often has over 2,600 present, with each class doing some sort of missionary or social work, while the Women's Missionary Society raised over $8,000 last year. These people, however, are not only large in numbers and in gifts but in ideas as well.

It was Mrs. Kendrick, the president of the Missionary Society, who originated the plan of having a "Fellowship Meeting" last month and inviting representatives of sixteen denominations to tell in three minutes each "the most worth while thing my Church is doing."

The speakers were introduced alphabetically: Baptists, Catholics, Christians, Congregationalists, Episcopalians, Friends, Jews, Methodists, North and South, Presbyterians, North and South, Reformed, United Brethren, Unitarians and Universalists.

It is remarkable how much can be compressed into three minutes and it would be difficult to say which of the speakers made the strongest impression. Some spoke of ideals and principles, others of definite work accomplished, but all were alike in their enthusiastic love for and faith in the Church they represented. Perhaps the thought most often expressed was the need of training the young for leadership, to meet the challenge of the present day.

The Christian Church has a five-year program with a million new members as its aim, while the United Brethren are endeavoring to awaken their people to a deeper consciousness of God.

Mrs. Ewing, Catholic, emphasized the necessity of training children not to waste what God has given them, physically, mentally and morally, and said that careful religious as well as physical training is life's equipment.

The Society of Friends stands for freedom of thought for the individual. Their representative, Mrs. Clark, gave a brief description of the wonderful reconstruction work in the war-torn countries done by the Church which, more than any other, has stood for peace.

She was followed by Mrs. Simon, wife of a prominent Jewish rabbi and one of the most finished and convincing speakers. Mrs. Simon made a strong plea for the home, the great Jewish ideal. She said it is the mother, the priestess of the home, who moulds religion and civilization. She spoke of the amount raised by the Jewish societies for reconstruction work and, turning to Mrs. Clark, told how large a proportion was put into the hands of the Friends because they could be trusted to use it in the best way. It was a little touch that seemed symbolic of the whole meeting.

It was a privilege to be present and to represent the Universalist Church. Evidently, some words spoken of the Clara Barton Memorial as among our "worth while" work had some educational value, for before the week was out an invitation came to the congregation of the Church of Our Father to attend the dedication of a Memorial Rose Garden to Clara Barton, the writer adding that she had just learned that Miss Barton was a Universalist.

Every detail of that really wonderful Fellowship Meeting was carried out with thought and tact. One of the members of the Calvary society called for each speaker and acted as her hostess at a luncheon following the meeting, where a special table was assigned guests and their hostesses, and each guest found a bunch of beautiful sweet-peas at her place.

I am sure every woman left the church feeling that her horizon had been enlarged by the glimpse of what others were doing. It would certainly be of great value to have just such a meeting in each city and town. *Mary Campbell Rice.*

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

A PRAYER FOR PEACE

The following prayer is furnished by Mrs. Lydia C. Wentworth, of Brookline, Mass., who hopes that it may be widely used in our Sunday schools. We suggest that it may well be written on the blackboards, so that it may be read in unison by officers and scholars:

"Our Father who art in Heaven: We pray Thee to show us the way that leads to peace for all mankind. Help us, Thy children, so to live that we shall do our part toward bringing 'Peace on earth, good-will to men.' Help us to obey Christ's commandment: 'Little children, . . . love one another,' and to realize now and always that the children of all other countries in the world are Thine as well as ourselves. Help us to feel in our hearts this love for every one through all our lives. And by this love for all mankind help us to know, and remember always, that Thou, the loving Father of us all, will bless each effort that we make for lasting peace. Amen."

The author says, "I believe it to be the duty of the grown people of this generation to outlaw war and secure the future peace of the world. But if those in power do not accomplish this work, we, who know it can and should be done, can at least strive to guide the thought of the younger generation in the right direction."

* *

WHAT SUNDAY SCHOOL MEANS TO ME

Another Letter That Helps Us to Get the Scholar's Point of View Regarding Religious Education

"What my Sunday School Means to Me," might well be taken up in the old way— a meaning for each letter in the words—Sunday School.

First *S* means *Sunday* because the school is held on that day which God gave us for rest. I always just feel that Sunday is Sunday school.

Then *U* of course means *Unity*, because we are all united for one good cause. We all want to love our friends and help them, if not, our Sunday school lessons would not teach us anything.

Now *N* means *New* to me, always something new, a new song, a new member in the class. I think "new" and "Sunday school" shouldn't be parted.

Next comes *D* for *Duty*. It is the duty of every good Sunday school pupil to be present and on time if at all possible. It is also a duty to speak to strangers and encourage them to come. No indeed, Sunday school couldn't get along at all without that D for "Duty" in it.

Now *A* for *Aim* is next. Every organization has an aim and I am sure ours is to be the best possible Sunday school in every way.

Y stands for *You*, which of course means me, too, and it also means that if you do your part in plans to help make things pleasant and helpful some one else will be much better for it.

Now another word—"School" means just this:

S for *School*, Sunday school of course, for we learn lessons there that remain in our minds and help us to help people and be kind to all.

C is for *Carefulness*. In getting new members we are careful to get them interested and make them *want* to stay.

Then the two *O's* for *Ours*. Our Sunday school is ours in every way and we always try to make ours good and foremost.

Then last of all, but greatest of all, is *L* for *Love*. We all want to love each other. Our lessons teach love from the primary grades up. And so, though it is a small word it means a great deal.

I am sure that my Sunday school means all of this to me and I try to make it mean more.

Adaline Hillibish.
(14 *years old.*)

Akron, Ohio.

Among Our Churches

Connecticut Letter

The state Y. P. C. U. Convention held in New Haven in April was one of the best conventions the young people ever held in this state. The number of young people in attendance was gratifyingly large. It was a happy gathering full of promise for the future. It is sincerely to be desired that Connecticut send as large a delegation as possible to the Muncie Convention. Would that each parish in the state might be represented. Our Connecticut folks have a special claim upon Mr. and Mrs. Harry A. Hersey of the Muncie church. Mrs. Hersey, when she still was Lottie Champlin of Hartford, was very active in the State Y. P. C. U. work, and Mr. Hersey was pastor at one time in Stafford, Ct. * * On April 1 the New Haven pastor, Rev. T. A. Fischer, D. D., began the eighteenth year of his pastorate. This pastorate is the longest in the history of the parish by several years. Mr. Fischer came to New Haven in 1906 from Medford Hillside, Mass. During the past seventeen years he has christened 201, received 338 church members, married 231 couples and officiated at 497 funerals. * * Rev. Hal T. Kearns of Bridgeport, after a pastorate of about three and one half years, has resigned to accept a call from our Baltimore, Md., church. He will take up his new work Sept. 1. The best wishes of the Connecticut friends go with him in his new field. Mr. Kearns has been active in many good works. The change in pastorates in Bridgeport is the fifth in this state within a comparatively short period. Five changes in the small group of churches of our order in Connecticut means quite a change in the personnel of our ministerial forces. The new leaders are cordially welcomed into our Church family. * * Mr. and Mrs. G. E. Hubbard of New Haven, who were located during the winter in Arlington, Mass., are now to be for a time in Portland, Maine. Mr. Hubbard is in the Government employ. Mrs. Hubbard is the treasurer of the State Women's Missionary Association of Connecticut. * * The writer has recently received a letter of greetings and best wishes for the Connecticut Universalists from Dr. Reifsnider, who has been spending the winter in California. * * Our parishes are reminded that to be eligible to have the pastor and one lay delegate represent them at the biennial session of the General Convention in Providence in October payments must be made on the quota for the two preceding years. It is not often that the Convention is held in a place so accessible for our people in this part of the country. It is to be hoped that our parishes will make the most of this opportunity. * * In order that Connecticut may make as great a showing as possible at the Providence General Convention it is imperative that the campaign for the Washington Memorial Church and the Perin-Cate boys home in Tokyo be pushed with vigor before the vacation season. * * Not all of the parishes have taken their annual offering for Japan. As the books are closed in September it would seem to be the wise thing to do to take this offering at the earliest convenient time, if it has not already been taken. * * On Sunday, May 13, the New Haven pastor exchanged pulpits with Rev. Clinton Scott of the Church of the Restoration, Philadelphia. Dr. Fischer, with Mrs. Fischer, attended the annual Glee Club Concert at Bryn Mawr College. Miss Martha Fischer is a junior at Bryn Mawr, and a member of the Glee Club.

Theodore A. Fischer.

New York City Letter

Chapin Home. — The trustees of the Home are happy in anticipation of receiving $30,000, or more, from the estate of Mrs. Jennie Butler, a resident of New Jersey. Mrs. Butler was unknown to the officers of the Home, but she evidently knew of the great good work being done at Jamaica. The Home family have been entertained recently by young people from the Divine Paternity Mission and from the Church of Our Father. An illustrated lecture upon "The Peaks and Plains of Canada" was given a month ago. The Auxiliaries met at the Home recently and found occasion to rejoice in the report that $4,688.50 had been raised the past year. Mrs. Albert E. Snow is the efficient chairman of the Auxiliary Committee. At the meeting Mrs. Ruel S. Darling, president of the Home, and the honorary president, Mrs. Horace E. Fox, delivered words of greeting and cheer. Mrs. Alfred I. Anderson was soloist and Mrs. John H. Rumph, accompanist. Refreshments were served. * * **Metropolitan Alliance.** — The May meeting was held at Washington Heights. Rev. C. J. Harris spoke upon "The Foundations for Religious Progress," emphasizing the recognition of the world's need, moral vision with love and freedom of soul as elements of progress. The Alliance gave money for new pews in the church, and several members made individual gifts. Mrs. Earp, who has presided the past year with womanly grace, fine intelligence and real power, yields the position to the new president, Mrs. Burroughs. Other officers are: Vice-president, Mrs. Withey, second vice-president, Mrs. Abrams; recording secretary, Mrs. Payne; corresponding secretary, Mrs. Wilder, treasurer, Mrs. Van Orden; religious news, Miss Bertsch; auditors, Miss Hill and Mrs. Carpenter. * * **Mt. Vernon.**—On June 1 Rev. John Sayles will assume the active pastorate of the United Liberal Church, the new operating society at Mt. Vernon. The old society will be a holding company —in possession of the property. The new movement is a union of Universalist and Unitarian people, each denomination making large annual gifts for the maintenance and development of this attractive field. We rejoice in the coming to the Metropolitan District of a minister of genuine geniality and commanding ability; we know that John Sayles will win the hearts and minister with power to the choice spirits at Mt. Vernon. * * **Divine Paternity.**—Rev. Helene Ulrich, assistant pastor, has resigned, to accept the call of the Gorham, N. H., church. Miss Ulrich desires a field where she can exercise more widely her preaching talent. Her work with young people at the Divine Paternity has been a pronounced success. New young people have been enlisted in the love and service of the church, and every Tuesday evening a social gathering has emphasized the fact that the Divine Paternity is a church home. We are assured that "real young people" are always in attendance. Miss Ulrich in the Children's Church has won the love of the little ones and led in the spirit of true worship. She has rendered valuable service at the Mission. Gorham must be happy in the acceptance of the pastorate by Miss Ulrich, whom we of New York recognize to be a woman of intellectual poise and vision, and of spiritual vigor and power. We prophesy splendid days of worship and service during the pastorate that begins August first. During June Miss Ulrich will work for the New York Sunday School Association, speaking at various district meetings. Dr. Newton has more requests from colleges and universities for religious addresses than he can possibly give. During the past winter he has declined more than twenty calls. In April Dr. Newton preached at Vassar and the University of Virginia, in May at Columbia, and in June will be at the University of Iowa and in Texas. * * **Washington Heights.**—On Wadsworth Avenue, corner West 178 Street, is a cosy chapel church, in the Spanish Mission type of architecture, that was dedicated May 7. The members of the society are very happy in their new home. The dedicatory service was unique in the rededicati n of the

ciety and auxiliary bodies to the Church d Christian work, voiced by representa- es, under the leadership of the pastor, ev. C. J. Harris. Mr. Louis Annin nes, whose business ability and splendid urch sense have been given without nt to the Washington Heights parish, ade the presentation address, and Mr. R. Whitten, whose loyal devotion has en conspicuous from the beginning, cepted the completed edifice. Dr. owe, with impressive declaration and ayer, dedicated the new church. Greet- gs, with cheer and courage, came from rs. Earp, Rabbi Martin of Washington eights and Dr. H. R. Rose. Solos were ng by Miss Fudger and Mrs. Harris. ev. Helene Ulrich, Rev. B. B. Gibbs and r. Grose had parts on the program. The eacher of the sermon simply emphasized e need of obedience to the old-time com- and, "Go forward," and portrayed the en ways of vision and service. The at- ndance was large and sympathetic. he Metropolitan District congratulates r. Harris and his workers upon the mpletion of the church, and the new portunity for worship and work in upper anhattan. * * **Good Tidings.**—The uxiliary has given $100 to Chapin Home. his is good work, well done. This parish ntertained the Sunday School Institute ay 18, when Dr. Idleman of Manhattan elivered a stimulating address upon Finis." May 25 the Metropolitan . P. C. U. is due to hold its annual meet- g at Good Tidings. We hear commend- tory words of the interpretive power evealed by Mr. Gibbs in the Sunday vening illustrated lectures. The attend- nce is much larger than formerly, when the regular evening service was held. * * **Our Father.**—The May Breakfast of the Alliance was so great a success that the sale of tickets was stopped several days before the function. Ladies' Night of the Men's Club brought out the largest attendance of the years. Addresses upon "The League of Nations" and "The World Court" proved very attractive. The evening services closed April 29 with the attendance of the Knights Templars, and a service particularly appropriate. The Fair Committee, authorized by the parish, is arranging to raise not less than $1,000 next November. It will be done. * * **All Souls.**—It is not every church that can hold a $1,000 dramatic entertainment. All Souls can, and did, on May 4. "Officer 666" brought in the amount stated. The annual meeting of the society will be held May 22, and a full report must await the next letter. It is simply truth to recognize that every auxiliary of the church is in satisfactory financial condition, and forward-looking. At a meeting of the Woman's League, May 15, it was voted to co-operate with a committee of the trustees in building a pastor's study that shall be part of the church edifice. A new order of membership was created—"Honored Member"—and Mrs. Grose enthusiastically elected the first member. A new Circle, of young married women, has been organized. It is the significant and prophetic fact that in tone, unity and enthusiasm there is nothing to be desired at All Souls. It was a great day when Dr. and Mrs. Grose came to Brooklyn, to the leadership of this historic and fruitful church.

Thomas Edward Potterton.

Church News and Interests

California

Santa Paula.—Rev. Frank L. Masseck, astor. Women's Day was observed in is church with a most delightful service. ne president of the Mary A. Livermore issionary Society, Mrs. Lizzie A. Wemple, esided and conducted the opening of the rvice. The responsive psalm was led by rs. A. C. Hardison. The Scriptures were ad by Mrs. Otis Smith. Prayer was fered by Mrs. George A. Miller. Mrs. asseck introduced the speaker of the ay, who was Mrs. C. T. Harrison, wife the local Methodist pastor. Mrs. loe Hall Henry gave two beautiful los. The offering was received by two the young women of the church, Misses oaline Hardison and Edith Guldberg. wing to the fact that the Pasadena church not completed, the annual meetings of e California Conventions are to be held Santa Paula, with the occasional sermon Rev. B. C. Ruggles, of Oakland, who as a son of the Santa Paula Church.

Massachusetts

Weymouth.—Rev. J. L. Dowson, pas- r. A play recently given in the Gem Theater, by the Dramatic Club, netted $158. The Sunday school recently elected Hubert Dowson, a son of the pastor and a student at Tufts College, as superintendent. The Young People's Unions are active, the Juniors giving a play May 21. The parish committee has given permission to the pastor to be away during June, July and August on Chautauqua work, and has secured supplies for the pulpit until vacation. On May 27 an old friend of the pastor, Rev. E. H. Tippett, Director of Religious Activities at the Boston Y. M. C. A., will preach. A few weeks ago Mr. Dowson gave his lecture, "How We Lived in China," for the benefit of the Y. P. C. U. at North Weymouth, and more recently spoke to the local Men's Club on his experiences with the Red Cross in France. The Sunday congregations are growing, some newcomers having been added lately. Three delegates attended the State Convention at Malden. The Mission Circle holds regular meetings and is thriving.

Roxbury.—Rev. Stanley G. Spear, pastor. This has been an interesting spring for the church. At one morning service we were fortunate in having Mr. Channing Pollock address the congregation, and he remained to address the Forum Class, which met immediately after the morning service. A large and enthusiastic audience heard him at both services. On March 16 we had a Buena Vista Revue, at which each organization in the church presented a number. The evening was very enjoyable and the financial returns were good. Easter morning, at 7 o'clock, we had our service of meditation and conference. The morning sun, pouring through our magnificent windows, made a picture to be long remembered.

Ohio

Norwalk.—Rev. W. W. Betts, pastor. The annual business meeting was held in the church Thursday evening, May 10, preceded by a "pot-luck" supper with nearly one hundred in attendance. Annual reports were given and officers for the ensuing year were elected. All departments are in active working order. Several members have been received and two were lost by death during the past year. The relation between pastor and people is very harmonious. Delegates were named for the State Convention. Mothers' Day was fittingly observed May 13 with memorial flowers, special music and a splendid sermon by the pastor. Two solos, "Mother, My Dear," by Miss Naomi Betts, and "Mother McCrae", by Thayer Betts, were especially appropriate.

Wisconsin

Wausau.—Rev. William J. Taylor, pastor. The laymen of the church have been conducting a series of ten Sunday-noon lectures by the pastor and different members, such as Judge A. H. Reid, Senator C. B. Bird, Mr. Karl Mathie. They were on "Fundamentalism," "The Rise and Growth of Christianity," "The Origin of the Bible," etc. The course was signally successful, and showed a great deal of profound study upon the part of the leaders. They were well reported in the papers, and drew a large audience from the congregation and from the city. A second course will be undertaken in the fall, each man studying up the theme assigned him, during the summer. The community vespers are as popular as ever, drawing large congregations, lasting an hour, with a fine musical program, and a ten-minute address by the pastor. The Near East drive in the city raised $175 on a recent Sunday, for its cause in this church, and more is coming in.

* *

CHURCH MEMBERS REPORTED IN 1923

Previously reported	1,153
Ireland, Ind.	1
Elgin, Ill.	17
Denver, Col.	2
Springfiel, Ohio	2
Livermore Falls, Me.	2
Riverside, Cal.	5
Total	1,172

CHRISTENINGS

Previously reported, 90. Springfield, Ohio, 1. Livermore Falls, Me., 2. Riverside, Cal.,, 2 Total, 95.

* *

A CENTENARY CELEBRATION

In May, 1823, a Universalist church was organized in Washington County, Belpre Township, Ohio. The membership consisted of Universalists from Massachusetts, and their descendents. It was a brave venture of faith. The country was new, there were no churches of like faith within hundreds of miles, and no Universalist minister was available west of New York State. And, almost needless to add, the Orthodox churches of the day gave scant indorsement to this new movement.

But the church lived. With the passage of the years it added to its membership many worthy men and women. It even became the mother of other Universalist churches. Our church at Little Hocking was once known as the Second Belpre Church, an off-shoot of the first movement. Devoted members have moved into many sections and cities of the country, carrying their faith with them and imparting it to others. It would be impossible to compute the good that has been accomplished by this church which came into existence one hundred years ago.

And it is a vigorous organization today. Evidence of this fact was not wanting on the second Sunday in May when the first hundred years of its life was celebrated in a fitting way. The membership came from far and near. Indeed, it was a joyous reunion, the memory of which will doubtless live in the minds of those present for a long time to come.

Preceding the forenoon sermon, which was delivered by our State Superintendent, Rev. I. V. Lobdell, a brief history of the church was read by two loyal workers, descendants of charter members. This was followed by a roll call embracing all who had been connected with the church for the past hundred years. While the names of those who started the movement were being called, carnations, representing each of the founders, were placed in a vase by the altar. It was a beautiful memorial to those who had fought a good fight and had kept the faith.

In the afternoon a history of the Second Belpre Church (Little Hocking) was read by a lifelong member of that organization, and other papers of much interest were presented. These were followed by an address by the Rev. Hal H. Lloyd of the Marietta Unitarian Church.

It was a pentecostal day, a time of spiritual uplift. And now we are starting off on a second century of Christian endeavor. Our opportunities for service are without limit. Shall we faithfully turn them to account? By so doing we shall live; and when another hundred years shall have passed, it will be well. We shall have done our little part in establishing that kingdom on the earth, which was the vision of him who was "the way, the truth, and the life."

Thomas Chapm.an

* *

Notices

UNIVERSALIST LEADERS WANTED

The Publishing House would be glad to receive copies of the *Leader* for Feb. 3, 10, 17, 24, March 3, 10, 17, 24, 31 and April 7, 14 and 21 from subscribers who do not wish to keep them.

* *

MURRAY GROVE, N J., SEASON OF 1923

The following program will reveal that the coming season at Murray Grove is likely to surpass any preceding one in attractiveness and attenance.

Saturday, July 14—Opening.

Sunday, July 15—Preaching service by Rev. Wm. H. McGlauflin, D. D .

Sunday, July 22—Preaching service by Rev. H. M. Cary.

Thursday, Saturday, Monday and Wednesday, July 26, 28 and 30 and August 1, beautifully illustrated travelogues by Rev. U. S. Milburn.

Sunday, July 29—Preaching service by Rev. U. S. Milburn.

Sunday, Aug. 5—Preaching service by Rev. Roger F. Etz.

Saturday, Aug. 11—Birthday Party.

Sunday, Aug. 12—Preaching service by Rev. John Smith Lowe, D. D.

Thursday, Aug. 16—Annual business meeting.

Friday and Saturday, Aug. 17 and 18—Annual fair.

Sunday, Aug. 19—Preaching service by Rev. John Murray Atwood, D. D.

Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, Aug. 20, 21, 22, 23, 24 and 25—Institute of the Women's National Missionary Association.

Sunday, Aug. 26—Preaching service by Rev. Francis W. Gibbs.

Tuesday, Wednesday, Thursday, Friday, Saturday and Monday, Aug. 28, 29, 30, 31 and Sept 1 and 3—Institute of the General Sunday School Association and the Young People's Christian Union.

Sunday, Sept. 2—Preaching service by Rev. Stanley Manning.

Numerous religious services, lectures, entertainments and excursions throughout the season.

The rates at Murray Grove are very low, the rooms and board are good and the company is delightful. For reservations or information address Rev. H. M. Cary, Little Falls, New York.

* *

MEMORIAL SERVICE AT MT. AUBURN

The Annual Memorial Service of the Y. P. C. U. and the Universalist Men's Club will be held at Mt. Auburn Cemetery, in front of the Sphinx, on May 27, at 3.30 p. m.

An excellent service has been arranged. The speakers will be Rev. George E. Leighton, D. D., representing the Y. P. C. U., and Rev. Fred A. Moore, representing the Universalist Men's Club.

After this service the graves of twenty-seven Universalist ministers will be decorated.

* *

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

The Universalist Society at Huntingville, P. Q., having made application to this committee for the ordination of its pastor, J. Emery Coulter, and he having complied with the necessary condition by serving continuously for one year in actual pastoral work, a meeting of this committee is called at Woodstock, Vt., for Thursday, June 28, 1923, at one p. m. for the purpose of examining the said J. Emery Coulter as to his fitness in purpose, character and ability for the ministry of the Universalist Church.

George F. Fortier, Secretary.

* *

IOWA UNIVERSALIST CONVENTION

The 81st annual session of the Iowa Universalist Convention, with the Y. P. C. U., the W. U. M. S., the Sunday School Association and the Comrades, will be held in Webster City, June 12, 13 and 14, beginning Tuesday, June 12, at 1.30 p. m.

The Convention consists of all clergy in fellowship and the officers of the Convention. Each parish is entitled to five lay delegates, and one additional delegate for each twenty-five members and one delegate from each auxiliary.

Entertainment on the Harvard plan.

A cordial invitation is extended by the Webster City parish and pastor, Rev. Geo. Wood. Inform him of your coming and your entertainment will be provided.

O. G. Colegrove, Secretary.

* * *

MASSACHUSETTS FELLOWSHIP COMMITTEE

Frank W. Powell has been transferred to Texas. License to preach for one year granted to O. Whitman Eames, Gordon C. Reardon, Charles A. Heney, William D. Veazie. Ordained clergyman's license have been granted to Llewelyn A. Owens, and Walter W. Wolfe.

Harry E. Adams, Secretary.

* *

RHODE ISLAND CONVENTION

The 86th annual session of the Rhode Island Universalist Convention will be held in the Universalist church, Valley Falls, Wednesday, June 6, 1923, convening at 10 a. m.

Fred C. Carr, Secretary.

* *

UNIVERSALISTS COMING TO BOSTON

Rev. Fred Atkins Moore of Beacon Universalist Church, Brookline, will appreciate being advised of Universalists coming to live in Brookline or the Back Bay, Allston or Brighton districts of Boston. Address, 290 Harvard St., Brookline, Mass.

* *

Obituary

Mrs. George Frazier

Hannah D. Hill, daughter of John and Hannah Hill, was born Jan. 23, 1864, near Conover, Ohio, and died May 1, 1923,at her home, near Sidney. She was married, Dec. 31, 1884, to George Frazier. She was a most esteemed woman, of whom it was said, "She was always ready to do good." Her parents were members of the company organizing the Conover, Ohio, Universalist church and she was a member of that church at the time of her death.

There are left to mourn their loss, husband, two daughters, and three grandchildren. The funeral was held Thursday, May 3, from her home, Dr. Rowland of Blanchester, O., officiating. A great number of friends were in attendance.

A. P. Fogg

Mr. Fogg, who was a charter member of the Universalist church in Boone, Iowa, died in the Eastern Star Home in that city on April 29. He had been superintendent of the Sunday school for forty years and was the first fire marshall in Boone. The church will miss his faithful and devoted service. Funeral services were conducted by the pastor, Rev. Gustave Zastrow, assisted by the Masonic order.

THE BETHANY UNION FOR YOUNG WOMEN

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The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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unds may be given to the Convention, the giver eceive an Annuity, and, at his death, the money be devoted to Universalist purposes.
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Crackling

"Who is that fellow you just spoke to?"

"That is the third fiance of the girl whom Kay was engaged to before he was engaged to me."—*Michigan Gargoyle.*

* *

The city girl boarding in the country spoke to the farmer about the savage way in which the cow regarded her.

"Well," said the farmer, "it must be on account of that red waist you're wearing."

"Dear me!" cried the girl. "Of course I know it's terribly out of style, but I had no idea a country cow would notice it."—*Country Gentleman.*

* *

"How do you know Chaucer dictated to a stenographer?"

"Just look at the spelling."—*The Lyre.*

* *

In London they were discussing advertising. "Great stuff, these electric signs on Broadway," said the Yankee. "They've got one advertising Wrigley's gum, runs a whole block, 250,000 electric bulbs."

"How many?" cried the astonished Londoner.

"250,000," answered the Yankee.

The Londoner observed, "But I say, old chap, isn't that a bit conspicuous?"—*The Kan-Sun.*

* *

"Call on Mrs. Canberra Villa? My dear! Why, her husband goes to town by the 7.55!"

"That's where you're mistaken. He goes by the 8.30 now, and next year he'll be going by the 9.15, my husband says—and then we'll simply *have* to call on her."—*Sydney Bulletin.*

* *

Scene: A hotel in Buenos Aires.

Hotel Clerk (registering new guest): "Foreigner, sir?"

New Arrival (testily): "Certainly not. English."—*London Express.*

* *

A New York man has eaten nearly nine pounds of steak at one sitting. A Cleveland girl danced for more than fifty hours. Gee! We wish we could do something great like that!—*National Editorial Bureau.*

* *

It is only a question of time till every pedestrian will have a car or wings.—*Indianapolis Star.*

* *

He (with great dignity): "Then this is absolutely final?"

Co-ed: "Absolutely. Shall I return your letters?"

He: "Yes, please. I think they're good enough to use again."—*Parrakeet.*

* *

"This law is a queer business."

"How so?"

"They swear a man to tell the truth."

"What then?"

"And every time he shows signs of doing so some lawyer objects."—*Detroit Free Press.*

Songs of Work and Worship

The New Sunday School and Y. P. C. U. Hymnal

By Stella Marek Cushing and Jason Moore

In preparing "Songs of Work and Worship," material has bee selected to meet the needs of Church Schools and Young People's Sc cieties in all parts of our country. The aim of the editors has been t limit the selection to a comparatively small number of hymns, includin only such as, by careful study, have been found to be indispensable fo a young people's hymnal. By this means much undesirable material ha been excluded, and it therefore becomes possible to publish this boo at a moderate price. There are included many songs which can hardl be classified as hymns, but which appear to have such distinct value fo Church School use as to warrant their inclusion in this hymnal.

"Songs of Work and Worship" offers numerous improvements ove hymnals previously published. Metronome markings are associate with each hymn to aid in determining proper tempos. Scriptural quota tions are from the American Revised Version except that the words "God and "Lord" are substituted for "Jehovah." Words will be found set t proper tunes. There has been included a number of original songs an hymns, which each new hymnal should contain in the hope that at lea some may prove a permanent contribution to hymnology. The edito have conscientiously striven to select only hymns and songs of sterlin worth, with strong melodies and marked rhythm—two requisites d manded by American youth.

The services in "Songs of Work and Worship" have received caref attention. Many have had a trial in Church Schools before publicatio and have given satisfaction. It is felt that the two forms of service offere one simple and one elaborate, will meet all needs. It is hoped that th Junior Church Service will receive widespread approval, and that it ma prove an incentive to beautifying and dignifying the opening services many Church Schools.

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